

The Lamp



The Birth of Our Lord in the Stable of Bethlehem



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ADVENTURE CLASSIC

EXPLORERS of THE WORLD

with

A WORLDORAMA OF STRANGE SCENES

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Commencing December 14th

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UT OMNES UNUM SINT

THE LAMP

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the Just One comes forth as Brightness, and her Saviour be lighted as a Lamp.—Isaias lxii, 11

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SPECIAL REQUEST TO OUR READERS

You will do us a great favor, if, in the event of your receiving more than one copy of *The Lamp* or any of our literature, you notify us at once to that effect.—Fr. Paul James Francis, S.A., Editor.

Christmas in Bethlehem

There are few Catholics who would not like to spend one Christmas in Bethlehem and this article, describing the ceremonies at the place of our Saviour's birth, will be read with much interest by everyone.

Christmas in Bethlehem! Holy as are the thoughts born in our hearts by these words, little do most of us realize that since the first Christmas night, down through dim centuries to our very day, the Birth of the Redeemer has been celebrated in that rock-hewn Grotto—at the very Manger—where first He opened His infant eyes upon our world. To most of us it seems that Bethlehem and its Manger Throne belong to the distant past, too far removed from our day to be more than a memory called to mind with the Christmas story.

Christmas Eve finds Jerusalem in preparation for the morrow's festival in the near-by City of David. Early in the afternoon a great procession forms at the residence of the Patriarch for the departure for Bethlehem, about five miles north of the Holy City. One of the Canons of the Cathedral mounted on horseback and bearing aloft the Cross heads the procession of the Religious, Clergy and Cathedral Chapter, who, accompany the venerable Patriarch. The line moves slowly along the highway used by the Magi of old, and Bethlehem, most often

basking in the December sun as it peacefully reclines on the Judean hillsides, soon greets their gaze. Today the ancient town has a population of some six thousand, nearly all of whom are Christians—an industrious people occupied in their traditional pastoral and agricultural avocations and in artistic pearl working.

Arriving at the entrance of the town, the procession passes through its irregular old streets, and emerges into a great open space before the Basilica of Our Lord's Nativity. Although in ages past one of the most beautiful churches in all Palestine, the surrounding buildings make its exterior appear today almost like a cold and forbidding fortress. St. Helena, the mother of Constantine, having at her disposal the wealth of the Roman Empire, transformed the Sacred Grotto of Christ's Birth into a magnificent sanctuary about the year 325. From time to time, however, during the succeeding ages, the Basilica saw evil days, due either to the greed or the fanaticism of those in power.

Preceding the triumphal procession, a great concourse of people has filled the square before the sacred edifice. The quaint white head-dress of the Christian women contrasts with the sombre black veils of their Mohammedan sisters, and the glittering uniforms of the foreign consuls and the other dignitaries mingle

Christmas Greetings

*With our whole heart we wish a very Happy Christmas to All our Readers. We are sure that in all the world there are none who deserve a more happy and blessed Christmas than those who read *The Lamp*. The angels who sang on the night of the Holy Nativity promised "peace on earth" to "men of good will", and that the Readers of *The Lamp* have a good will, who can testify better than the Editor? Do not our pages bear witness to your good will every month? It is you who have kept the wolf from the doors of our Monastery, our Seminary and Preparatory College, as well as St. Christopher's Inn, where our poor Brothers Christopher are fed and lodged. What aid have we ever asked of you that you have not given? Nor is your good will confined to Graymoor. Every month our pages are proving more and more that your good will extends in generous alms-giving to China, India and to the ends of the earth. Therefore as far as we are able we bless you in the Name of the Incarnate Word of God and wish you not only a happy Christmas, but every other good gift from the Son of Mary on high.*

with brown habits of the Franciscans, whose happy privilege it has been for seven hundred years to guard on behalf of the Catholic Church, the place of Our Lord's Birth.

Once within the venerable structure, a scene of stately majesty presents itself to the vision. A forest of gigantic pillars divides the church into a broad central nave with four aisles, while high on the walls above the columns one discerns splendid mosaics of great antiquity. At the end of the nave a hundred feet away is the sanctuary, below which is the holy Grotto in which Christ was born. Instead, however, of approaching this holy of holies, the procession turns abruptly to the left and leaves the Basilica to enter the parish church of St. Catherine adjoining the ancient structure. Here Pontifical Vespers—the beginning of the Christmas liturgy—is celebrated.

After the chanting of the Vespers, the procession to the Sacred Grotto takes place. The religious and visiting clergy, bearing candles and singing hymns, wend their way through a corner of the Basilica and down a winding stairway of stone, at the foot of which is the Holy Grotto. This Shrine, which is almost rectangular in shape, is about forty feet long with an average width of some twelve feet. It is cut out of limestone and was once level with the surrounding ground, being open at one end to the elements, from which it formed a hillside refuge. Because of its sacred character, its floor and sides are protected with fine white marble. Here in the place of the Redeemer's Birth, one falls upon his knees and imprints a reverent kiss upon the star beneath the altar, around which are inscribed the words, "*Hic De Virgine Maria Jesus Christus Natus Est*"—"Here of the Virgin Mary Jesus Christ was born." In a little recess at the right of the Nativity Altar is venerated the Place of the Manger, the sacred wood of which has been treasured in the Basilica of St. Mary Major in Rome since the Twelfth century. Here also is the Altar of the Magi, commemorating the adoration of those holy Kings.

The Bethlehemites have come at an early hour for this greatest moment of the year for them—the celebration of the birth of their Divine Fellow-Citizen. At eleven o'clock all are alert as the liturgical procession enters the church from the adjoining cloister. Arriving in the Sanctuary, the Patriarch is vested in cope and mitre at his throne, and chanting of the Office of Matins begins, with its beautiful appropriate Psalms

and Lessons, and concluding with the most sublime of hymns, the "*Te Deum Laudamus*."

As the last echo created by this song of praise dies away among the arches, the cope of the venerable prelate is changed for a chausable of cloth-of-gold, while a distant bell chimes the hour of twelve. The Holy Sacrifice of the Mass begins, surrounded by all the solemn majesty with which the Church accompanies this holiest act, and again at the Consecration, Christ is born upon the altar.

At the conclusion of the Mass, the exquisitely beautiful figure of the Divine Babe unveiled on the altar at the *Gloria in Excelsis*, is placed in the Patriarch's arm. Preceded by cross-bearer in sacred vestments and by the clergy walking two and two, the Infant is reverently borne through the spacious church, while is sung with ecstatic joy the *Adeste Fideles*, bidding all the world to "Come and Adore Him, born to-day in Bethlehem." As the procession enters the Basilica, its vaults echo back, as in glad rejoicing, the Latin

hymn that was its own in the years of long ago. On either side of the processional route reverently eager throngs await the prelate bearing the image of the Babe, all anxious to catch a passing glimpse of its infant face and tiny hands raised as though in blessing. Here and there among the Christians may be seen a Mohammedan woman. As if in spirit of bold defiance she has thrown back the veil behind which her religion bids her hide, and with tears of unwonted emotion

glistening in her eyes, she, too, pays homage to Mary's Son. Poor woman! How much this little taste of Christmas joy means to her—her to whom Islam promises no happiness, neither in this life nor the next.

In the Holy Grotto, the figure of the Divine Babe is placed beneath the altar where Christ was born nineteen centuries ago. After it is incensed, the Deacon again chants the Gospel of the Midnight Mass, interrupting the sacred words at "She brought forth her First-Born and placed Him in a manger." Here he carries the image to the Manger near at hand, placing it upon rough straw. The singing of the Gospel is continued, after which all return to the church for the chanting of the Office of Lauds, which concludes the momentous services of Christmas night.

A Bishop vested for Low Mass approaches the little Altar of the Magi to offer sacrifice. Another succeeds him, and so priest follows priest throughout the hours



Bethlehem As It Is To-day

of the night and morning, until all have had this priceless happiness.

The almost sudden night-fall of the Orient approaches. The Holy Grotto is all silent, its perpetual twilight illumined only by flickering rays from its precious lamps. Above, in the age-old Basilica, a tiny light here and there casts giant shadows among the arches, even as the Divine Presence of Him Who made it holy ever clings about this sacred Shrine. Outside in the peaceful night the myriad stars appear brighter, and the angels' *Gloria in Excelsis Deo* seems to fill the mystic tranquility of the holy night—of Christmas night in Bethlehem.—*The Catholic Pictorial*.

SEES CATHOLIC CHURCH FIGHTING BATTLE ALONE

Declaring that Protestantism, unless it bestirs itself to new faith and order, may, with the rise of communism and the decline of nationalism, starve and disintegrate, a non-Catholic writer in *The Chronicle*, Protestant Episcopal publication, asks: "Is the Roman Catholic Church to be the only one to fight Communism and atheism, or will the Protestant churches be able to pull themselves together sufficiently to battle also for the cause of Christianity as a unit of superb strength?"

The writer is Mrs. Evelyn A. Cummins, wife of Alexander Griswold Cummins, editor of *The Chronicle*.

Early in the article, she writes: "What would the Puritan ancestors of our 'real Americans,' who lived and moved and had their being in their religious faith, think now, could they see the tenth and eleventh generations of their descendants laughing at churches and sniffing at morality?"

REASONS FOR CATHOLIC ALOOFNESS

"It is often said that we Catholics are exclusive, that we stand apart, that we refuse to meet our fellow-citizens on common ground, that our religion obliges us to be different. Let us admit very frankly that there is some—even much—truth in all this. We cannot be in accord with any group of citizens favoring the apostasy of America from God and His Christ, with any group which refuses to acknowledge God as the Supreme Ruler of our country, with any group which denies the necessity of religion. There can be no spirit of Christian fellowship with those who have no regard for the sacramental character of marriage. We Catholics can never sanction divorce and its hideous moral turpitude. We cannot indorse the crusade in favor of sinful birth control. We cannot justify ourselves in upholding and supporting a press or a current literature that propounds so much that is contrary to Christian thought. Catholics cannot in the court of conscience and in the court of God be patrons of a vile stage that is reeking with immorality, that is corrupting our people and destroying the very foundations of our Christian civilization. We cannot be champions of an educational system which does not find God in every subject that is studied. We have to stand apart and make great sacrifices in order to cultivate the heart and soul, as well as the intellectual faculties, in the education of our children. . . ."—*Archbishop Mc-Nicholas*.

UNUSUAL ADVENTURE FILM FEATURING SIX EXPLORERS

By THE EDITOR

It is very seldom that I go to pictures, but recently there was brought to my attention a film of extraordinary merit, entitled "Explorers of the World." It was shown to me by the producers, and it impressed me greatly.

In it one finds every element of genuine naturalness coupled with that rare film-attribute, good taste and discreet decency. Everything that goes to make up this production is of the choicest description.

The expeditions of SIX WORLD-FAMED EXPLORERS are combined together in a single production, and one has the unique pleasure of being able to see and listen to each explorer as he unravels the tale of his thrilling experiences. Everyone of them is a personage of considerable distinction and all are veterans in their particular fields. For instance, one sees James L. Clark, of the American Museum of Natural History, who tells you of his adventures in Africa; then Harold McCracken, lecturer and writer of books, informs you of his exploits in the Arctic regions; Gene Lamb, famous authority on China and Tibet, takes you with him on his travels to the Far East; Harold Noice, another pioneer, has you accompany him far up the head waters of the Amazon, where he introduces you to the little known tribe of Tariano Indians, who live close to nature and far from civilization. Dr. Laurence M. Gould, who was second in command to Admiral Byrd on his Antarctic expedition tells you of his part in the dash to the Pole. Lt. Commander Stenhouse deals with other aspects of the Antarctic regions, which have become in recent years the focus of geographic and scientific interest.

It is well-known that films of this description which have been presented to the public, contain a certain amount of artificiality, but, "Explorers of the World," was not staged in Hollywood. To me, it was surprising to be able to observe the proximity with which the various explorers approached their different quests. At times, it seems that the explorers might have given some mystic sign or signal and each animal responded by walking up and almost posing for its picture. It is a pleasure to be able to see so vast and varied a collection of wild animal life in an uncaged condition.

There are lions, majestically stalking through jungle thickets, monkeys chattering congenially in trees, colonies of seals, huge whales, giant elephants, cute kinkajous, grotesque ant-eaters, stately caribous, coquetting penguins, unlaughing hyenas, woolly bears, monstrous walruses, ponderous rhinos and hippopotami, and armored armadillos, and just about every other conceivable type of wild creature.

I heartily recommend this picture and encourage our LAMP Readers to see it.

"Explorers of the World," opens at the Criterion Theatre on Broadway, New York City, December 14th.

INDIVIDUALISM—PAROCHIALISM— NATIONALISM

These three mighty obstacles to Catholic—and missionary—Action were warned against by Bishop Schrembs, addressing a capacity gathering of 70,000 Catholics in Cleveland's new stadium.

"Individualism is an excessive and exclusive regard to one's own personal interest as against the interests and claims of the community as a whole. This is true when we consider it in the field of politics, economics or religion. Alas, many there are today who disassociate themselves from their brothers in order to explain and defend their unconcernedness with the claims of Christian brotherhood.

"Parochialism is another destructive factor of Catholic Action. The parish is indeed the vital unit of the Church. The Church grows and multiplies by the growth and multiplication of her parishes. But such natural divisions of church administration were never intended by Christ to be divisions of Christian brotherhood. Parishes and dioceses exist to intensify and strengthen, not to weaken or destroy Catholicity. Wherever and whenever parochialism absorbs the entire loyalty and generosity of its members, faith is weakened and generosity becomes stunted. Parochialism freezes up broader and higher Catholic ideals and limits the Catholic horizon.

"Nationalism is the third destructive factor of Catholic Action. God Himself has implanted in the heart of man the love of country and the language learned from his mother's lips. Nationalism is a vital part of man's nature. It forms an essential part of human history. But alas, how often it spells the wail of broken ambitions, the destruction of thousands on the field of battle and the bitter sobs of poor exiles. History records now its peaceful, now its violent and bloody manifestations. The Church of God is for all men and for all nations. She is the spiritual mother of the whole human family. She recognizes and blesses national rights and aspirations, but she warns against immoderate nationalism which lights the fires of radical jealousies and national hatreds."

DENOUNCES UNCONCERN FOR NATION'S NEEDY

The indifference to human suffering exhibited by our public officials and influential classes was assailed by the Rev. Dr. John A. Ryan, Director of the Department of Social Action, National Catholic Welfare Conference, appearing in Washington on October 27th, before a Senate Committee which is studying the need of a national economic council. Dr. Ryan told the Committee at least five billion dollars ought to be appropriated by the Government to finance a program of public works "sufficiently large to provide employment for a substantial proportion of those out of work."

"In a country as rich as ours, men have a moral right to something more than immunity from starvation. They have a right to decent maintenance and elementary comfort. The obligation of enabling them to enjoy this right falls upon the State. In our country, the state, at least the federal government, is fully able

to perform this obligation. If the President and Congress do not meet it, they are guilty of grave inhumanity to their fellow citizens. They are false to their public trust.

CHURCH SERENE AMID SORROWS, SAYS SCIENTIST

Catholics the world over were exhorted to take pride in their Church in the midst of her present-day struggles against oppression in an address by Pierre Termier, president of the French Geological Society, delivered at the congress of the Catholic Students' Federation, just held in Paris.

"Be proud to belong to the Church which is so denied, so criticized, so maligned, so ferociously attacked, the object of so much underhanded and violent persecution, and which continues her way in the midst of insults; impassive, indefatigable, with her eyes uplifted to the sky, and on her lips the continuous murmur of psalms and hymns. She was thought dead, but she is more alive than ever," said the noted scientist.

"Writers and thinkers among the greatest, poets among the purest, artists among the most exalted, and scientists among the boldest, bow their heads to her in humble salutation; and some of them who have found their paths by feeling along in the darkest shadows and who have come back from long journeys, as soon as they set foot on the parvis of her temples, fall to their knees and weep.

"Your groups so numerous and so active are but a manifestation of that renewal of Catholic energy which is so touching to all humanity. Thirty years ago they would have been impossible; today they appear quite natural; to-morrow they will set a rule for the world. And then the truth, which men who did not realize what they were doing, have torn away from the masses of the people, from the workers, from the poor, from those whom Christ most loved in the course of His terrestrial sojourn—the truth will be restored to all our brothers, to the most lowly as well as the most gifted."

AT SOME CATHEDRAL DOOR

Oft have I seen at some cathedral door,
A laborer, pausing in the dust and heat
Lav down his burden, and with reverent feet
Enter and cross himself and on the floor
Kneel to repeat his Pater Noster o'er.

Far off the noises of the world retreat:
The loud occupations of the street
Become an undistinguishable war.
So, as I enter here from day to day,
And leave my burden at this cathedral gate,

Kneeling in prayer, and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.

—Longfellow.

PREPARE FOR CHURCH UNITY OCTAVE

One month from now the observance of the Church Unity Octave (January 18th to 25th) will be at hand. Every year agitation over the Reunion question grows more acute among our separated Christian brethren and with the Soviet propaganda for a world revolution threatening the destruction and overthrow of Christian civilization, Catholics should be all the more moved to unite in prayer during this special time for the return to Catholic Unity of all non-Catholic Christians, whether Orthodox, Anglican or Protestant of any and every sort.

Our power to help in bringing about that happy condition where there will be only "One Fold and One Shepherd" lies in prayer more than in any other way. Therefore let us one and all observe the Church Unity Octave.

Eastern Fruits of the Church Unity Octave

In no section of the world has the Church Unity Octave been observed with greater enthusiasm and devotion than in the Far East, more particularly in India, and every year the fruits of that observance continue to increase. Only within the last few days has the Editor of *THE LAMP* received very gratifying testimonials in support of this statement.

We begin with a quotation from a letter dated—Bishop's House, Tuticorin, India, Sept. 17, 1931. It is from His Excellency, Rt. Rev. Francis T. Roche, S.J., himself a native of India. He writes:

"Dear Father Paul:
Pax Christi.

Today is the Feast of the Holy Stigmata of Saint Francis. I offered Mass for you and your dear family of the Atonement. Last year about this time, I was in your wonderful country. Need I say that I cherish very sweet and grateful recollection of my flying visit to Graymoor?

You will be delighted to learn that ever since we made the Church Unity Octave, the number of conversions has increased by leaps and bounds. Here is a typical example.

More than 100 Protestants have been received into the Church in the Village of Nachiapuram. I enclose the photo of the Chapel of the Little Flower erected in that village. I blessed it on August 20th. On September 10th I had the great happiness of receiving 85 Protestants and Hindus in a village called Pandavanpatty. On the day of their reception, I blessed the village

and called it Ritammalpuram, i.e., the village of Saint Rita. I said Mass in a low rickety shed. This is the first chapel dedicated to St. Rita in my Diocese. There is great hope of further conversions in this Village of Ritammalpuram."

Here is another letter dated—Catholic Bishop's House, Tiruvella, Travancore, S. India, Oct. 6, 1931. It is from the Most Rev. Mar Ivanios, Archbishop Metropolitan, Bethany. It runs as follows:

"Very Rev. and Very dear Father:

The two Congregations of the Imitation of Christ, Bethany, have now the happiness of being affiliated with the Society of the Atonement. The affiliation coincided with important celebrations.

The celebrations extended from the 20th to the 28th of September, 1931. We had retreats for the clergy and the Religious Congregations, a conference of priests was also held. The public celebrations were held on the 28th of September and were abundantly blessed by God. Their Excellencies, the Archbishops of Verapoly and Ernakulam and the Bishops of Kot-

tayam, Changancherry, Kottar and Vijayapuram graced the occasion by their presence throughout.

The function began at my residence with the co-celebration of the Holy Mass according to the Malankara Syrian Rite, myself celebrating at the Central Altar.

The Morning Session of the Public Meeting was presided over by His Grace the Archbishop of Verapoly. His Excellency Mar Theophilos and I



Little Flower Chapel at Nachiapuram, Where One Hundred Converts From Protestantism Have Been Received into the Catholic Faith

spoke at the meeting. The Afternoon Session was presided over by His Grace the Archbishop of Ernakulam and lectures were delivered by two priests on the Synod of Ephesus, and the Progress of the Catholic Church; and Judge Philipose to whom the Holy Father had graciously sent a special blessing after his submission to our holy Faith, spoke on the subject of Reunion.

The celebration closed with the Benediction of the Blessed Sacrament.

There was a large gathering of clergy and laity, Catholic as well as Schismatic. Five families made their submission immediately and eight schismatic priests expressed to me their intention to come into the Catholic Church.

I enclose for your information a copy of the address I delivered on the occasion. The president of the morning session called for a speech expressing some of my spiritual experiences. I said most of it, shedding tears of joy. The audience was visibly affected, and Our Blessed Lord was glorified. The celebrations have helped much to prepare the harvest in this country. God bless you Very Rev. and most dear Father."

Address Delivered by His Grace Mar Ivanios on the Occasion of the Combined Celebration of the Fifteenth Centenary of the Council of Ephesus and the First Anniversary of the Reunion with the Catholic Church, His Grace the Archbishop of Verapoly Presiding

My Lord Archbishops and Bishops, Rev. Fathers, Ladies and Gentlemen:

It is no doubt a unique occasion that so many distinguished Prelates of the Catholic Church are gathered here in the midst of an intensely schismatic population to take part in and bless our celebration of the 15th centenary of the Synod of Ephesus and the first anniversary of our Reunion. It is on account of my conviction that the truths proclaimed by the Synod of Ephesus have a fundamental bearing on the forces that operated to bring about our return to the Catholic Church, that these two celebrations have been combined. The Synod of Ephesus is a land-mark in the history of the Catholic Church, proclaiming to all the world the unassailable Dogmas of the Oneness of the Church's Faith and Creed, and the unique position of the Ever-Blessed Virgin Mary, the Mother of God, in the economy of the redemption of our fallen race, and the universally accepted supremacy of the "Resh-Patriarch," the "Rab-Patriarch" (The Head and Chief of the Patriarchs). From early days, it was admitted on all hands that the successor of St. Peter in the See of Rome was the universal Bishop of the Church, and the Vicar of Christ upon earth. No man, sincerely believing in the Divine Maternity of our Lady and trusting in her guidance, can long remain outside of the pale of the Catholic Church, where alone we have the unity of the faith and the assurance of salvation.

In the course of your introductory remarks, Your Grace announced that you expect me to speak of my spiritual experiences and of the heavenly graces bestowed upon me in the past. It is not without reluctance that I stand before this august assembly, and attempt to say a few words regarding the spiritual benefits, the good Lord vouchsafed to me. Today is a day of thanksgiving. For the last nine days, we have had several spiritual exercises intended to

thank God for all His bountiful mercies in the past, and to prepare for the accomplishment of the stupendous task that lies before us—of bringing back into the True Fold, the great schismatic population of this country. Our celebrations culminate this day under the distinguished presider-ships of Your Graces the Archbishops of Verapoly and Ernakulam and with the kind co-operation of the illustrious Prelates present here.

It is by the wonderful guidance of the Holy Spirit that I found my way into the Catholic Church.

The Church of Christ, is the ark of salvation for all mankind. It is the Kingdom of God founded by our Lord Jesus Christ, God-incarnate, as a visible society, unique in its fitness to comprise all nations, extending to all regions, enduring for all times. It is One, Holy, Catholic and Apostolic. It is the Pillar and Ground of Truth. This society which, Our Lord founded is One and Indivisible, Holy and Indefectible, Catholic and All-embracing Apostolic and Historic. The centre of the unity of this visible society, is the institution of the Papacy which Our Lord Himself founded, choosing St. Peter as the first Pope—the rock on which the superstructure was to be built in time to come.

Your Grace, it took me over a quarter of a century, to discover this truth, so plain and patent. I started life as a staunch Jacobite, believing and up-holding absolutely and with all my heart, the tenets and traditions of the schismatic church. A study of the beginnings of Christianity led me to question the position of the Jacobite Church. It has valid Sacraments and Apostolic tradition. But I perceived that it did not possess the four marks of the True Church as defined in the Nicene Creed, which I recited day by day. Besides, the Jacobite Church lacked something which seemed essential to the very frame-work of Christianity. I had to grope for a long time to discover that 'Something.' I looked about to find it in other communions, spending sleepless nights, praying to God for light. I made enquiries, and with a view to finding out the spirit of the different Oriental Churches, got into touch with several Theologians and Dignitaries of the Eastern Communions. But in none, in none, could I discover that 'Something' which I was searching after. At last I was led by the Holy Spirit to perceive that that 'Something' was the divinely established centre of unity for the Church, namely, the Papacy. I perceived that the Papacy was not only the Rock, the foundation, but also the apex of the centralization of the church. "Attu Kipho, Al' Hode Kipho Ebne l'Eathu (Thou art Cephas (Rock) and on this Cephas (Rock) I will build My Church." St. Matthew XVI, 18. And when I realized this truth, I found that the Church which had the Pope as its head, possessed all the four marks as well.

Simultaneously with the above-said quest, I was making a humble effort to discipline myself in the Religious life, for which I had an irresistible craving from my childhood. But as Your Grace is aware, there were no Religious Congregations in the Jacobite Church, and I had to think of finding out ways and means of satisfying my aspirations.

My study of early Christianity helped me to appreciate the sanctity and beauty of the lives of men dedicated to God in the Religious life. I thought that the model of St. Basil, the great founder of organized monastic life in the East, would satisfy the aspirations of an Oriental mind; but I continued my study of the lives of other saints, both Eastern and Western. If I found St. Basil laying great stress upon Religious Chastity (interpreted widely) as the

foundation of the monastic life, St. Francis of Assisi seemed pointing out to Holy Poverty as its basis, and St. Ignatius Loyola seemed teaching that Religious Obedience, which means living in the closest possible union with God, enabling the perfect accomplishment of His Holy Will, as the be-all and end-all of the means of attaining perfection. St. Benedict, however, regarded Stability as so fundamental to the Religious state as to make it one of the four vows of Religion. And, as if to crown all, came St. Francis de Sales, teaching that the sanctification of the common actions of every day life was indispensable to the attainment of sanctity in the Religious life—nay, in any life.

I felt myself drawn by special ties of admiration and veneration for these saints, and craved for the heavenly joy of communion with them. I found out that that joy was unattainable so long as I stayed away from "that" church which had produced and nurtured them. From outside, I could only admire. But as my admiration grew into love, I decided to prostrate at their feet and implore them to obtain for me the Grace that I might become their own child, and to be in the fullest communion with them in the Mother Church. Your Grace, this, briefly is the story of my conversion.

Naturally, I took steps to inform the Holy See of the thirst of my soul to be received into the unity of the Catholic Church. The Holy Father, so full of solicitude for the return of the erring children, received me with open arms into the embrace of his loving bosom, recognizing the validity of my consecration, and keeping me in my office and jurisdiction, and graciously allowing me to remain in my own Rite. His Excellency the Most Rev. Msgr. Mooney, the then Delegate Apostolic of the East Indies, was in Rome at about the time of my submission; and the Holy Father most benevolently sent a message to me and all those who followed me into the Catholic Church, extending to us "A Welcome, A Big Welcome." His Holiness graciously uttered these words in English. The Heart of Our Lord beats in the heart of the Catholic Church, and the love of God is radiated through the love that subsists in her bosom. The affectionate embrace with which the Holy Father welcomed me is, no doubt, a symbol of that love that palpitates in the Sacred Heart of Our Blessed Lord. In this connection, I recall to mind with the deepest gratitude the great help rendered by His Excellency the Most Reverend Monsignor Mooney, in facilitating our reception. I must say with no less gratitude that in His Excellency the present Apostolic Delegate also, I have met with the same paternal regard and unbounded affection. God is glorified in his representatives upon earth.

The 20th of September, 1930, is a memorable day in my life. For, it was on that day I had the happiness of making my submission to the Vicar of Christ. I found that a void has been filled in my soul. This is the experience of others also. Since then, the merciful Lord deigned to use me and His Lordship Mar Theophilos as His humble instruments for bringing several of his erring children into the True Church. Schism is a horrible sin. It has inflicted many wounds in the Mystical Body of Our Lord Jesus. What a blessed privilege it is that the good Lord deigns to use us, unworthy as we are, to heal those wounds!

Allow me, Your Grace, to thank publicly, on this occasion, Your Excellencies the Archbishops and Bishops of Malabar present here, as well as the Venerable Prelates of other parts of India, for so cordially welcoming us into the ranks of the Catholic hierarchy and for the helps, so readily rendered.

I must also thank the Religious and the secular clergy and the faithful for their great interest in our humble mission.

Let me, again, avail myself of this occasion, to give expression to the sentiments of deep gratitude to the Venerable Prelates and the devout Catholics elsewhere also, who have in any way helped us.

Within the last 12 months 30 priests, 6 clerics and 2 Religious Congregations and over 3,500 schismatics and about 300 pagans have come into the Church. Moreover, I have received about 200 petitions from congregations, large or small, from different parts of the country, praying that churches be erected and priests provided, to enable them to make their submission to the True Faith. About 170 of these are from the Jacobites and the remainder are from the Marthomites. For lack of funds, however, we have not been able to meet their demands. But I am sure that



Archbishop Mar Ivanios and Bishop Theophilos, Who Were Received into the Catholic Church on September 20, 1930. In the Center is the Most Rev. Mar Augustine Kandathill, Archbishop of Ernakulam and Metropolitan of the Syro-Malabar Catholic Church of India.

in God's own time and way, the wherewithal will be provided for bringing our schismatic brethren and the pagans of this country into the True Fold of Christ.

But the fruits thus far gathered have not been obtained without suffering. At first the Jacobites refused to believe that the Holy See had recognized our Rite; and when they realized that it was really recognized and that the reunited Prelates were kept in their jurisdiction, they became very apprehensive about the future of their church, and began to use all kinds of means to prevent conversions to the Catholic Faith, and even started to persecute those who had come over to us. The poor Archbishop of Bethany was not left out either. On one occasion, while he was going on a mission tour, they hoisted a black flag, and they hooted him in several places.

Once, fanatics stopped him and offered a bribe of Rs. 500 to the driver, for taking him across a precipice. The Archbishop on hearing this, remarked to his secretary, that they had valued his life at Rs. 500!

It is the faithful that had to suffer much persecution owing to the fact that the reunited are only a very small minority in the midst of a predominant schismatic population. The method of persecution took various forms, and one of them was social ostracism, attempted in many places. In this country, as Your Grace knows, the barbers and the dhobies form separate professional castes, without whose services, life would be intolerable here. The fanatical Jacobites in one place devised the ingenious plan of forbidding the barber of a village to shave the converts. By shaving is meant, not shaving the face alone, but head also, which is a common custom in this country. One morning the Archbishop was told that when a barber had half-shaven one of his newly converted Catholics, a few fanatics snatched away the barber and the poor man was left in a very awkward predicament. The Archbishop at once sent word that he would himself complete the work left half-done by the barber! When this news spread in the village, there were no more practical jokes of this sort, and conversions have increased in that locality.

Your Grace, these little sufferings have wonderfully strengthened the Catholic cause, and I can assure you that every convert, man and woman, is now an enthusiastic missionary. The history of the Apostolic times is now being repeated on a humble scale in our midst. Our poverty and our sufferings have helped to bring down upon us great blessings from God.

Your Graces, Your Lordships, Reverend Fathers, Ladies and Gentlemen, do unite with us in chanting praises to God

for all the wonderful mercies He has vouchsafed to us during the last one year. I beg of you to continue to pray for me and my brother Bishop Mar Theophilos and for all the reunited and for the conversion of all the schismatics and pagans of this country. We need the help of your prayers very, very much.—Thank You.

CHAIR OF PETER

January 18th is the Feast of the Chair of St. Peter, and the chair honored by Mother Church is the one that was actually used by St. Peter in the Catacombs of St. Priscilla.

The Chair itself is a perfectly plain oak arm chair, with legs connected by crossbars to strengthen it. In course of time, other supports were added to strengthen it, but it remains in form and substance the Chair occupied by Saint Peter when he instructed the early Christians, the Chair before which they knelt when he administered to them the Sacrament of Confirmation.

For many years the Chair was exposed to the public gaze and was specially venerated on the Feast Day; also each newly elected Pope was solemnly enthroned on it. But later it was deemed necessary in order to preserve it, to enclose it in metal. It is now encased in bronze, and rests in the apse of St. Peter's.

ST. PETER DECLARED FOUNDATION STONE

By Anglican Superior of the Cowley Fathers, Boston.

Montreal—Like a foundation stone in a new building, man becomes either a stumbling block or an aid in the structure of the Church, Rev. Spence Burton, Superior of the Protestant Episcopal Society of St. John the Evangelist, Boston, told the congregation of St. John the Evangelist Church recently.

"The Church is built upon the foundation of the Apostles and Prophets, that is, the specially selected building of the chosen stones of both old and new covenants, with St. Peter as the first foundation stone, laid next to the cornerstone, which is Christ.

"We are built upon the foundation of the Apostles and Prophets, and the Church is continually being built, and we are the building material. Christians are the hewn of the quarry of this world to build into the holy Catholic Church, temple of God. Also we have to be shipped into shape so as to fit into the place appointed for us, and so that we can fit in with the queer shapes and textures of other stones and other building materials.

"We do not enjoy being cut out of the quarry of this world, much less being knocked into shape, so that we can be useful in the structure of the building."

Form of Prayer Decreed by Pope Benedict XV To Be Recited Daily During Octave (200 Days Indulgence each Octave Day)

Antiphon. That they all may be One, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me.—St. John xvii: 21.

V. I say unto thee, thou art Peter;
R. And upon this Rock I will build My Church.

Prayer

O Lord Jesus Christ, who saidst unto Thine Apostles: Peace I leave with you, My Peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will, Who livest and reignest God forever and ever. Amen.

N. B.—It is also recommended that one decade of the Rosary (at least) be said for the particular intention of each day; also that Holy Communion be received as often as possible during the Octave, daily if possible, certainly on the Sunday within the Octave.

UT OMNES UNUM SINT

The Daily Intentions

Jan. 18. *Feast of Saint Peter's Chair at Rome.* The return of all the "other sheep" to the one Fold of St. Peter, the One Shepherd.

Jan. 19. The return of all Oriental Separatists to Communion with the Apostolic See.

Jan. 20. The submission of all Anglicans to the authority of the Vicar of Christ.

Jan. 21. That the Lutherans and all other Protestants of Continental Europe may find their way "Back to Holy Church."

Jan. 22. That Christians in America may become one in communion with the Chair of St. Peter.

Jan. 23. The return to the Sacraments of lapsed Catholics.

Jan. 24. The conversion of the Jews.

Jan. 25. *Feast of the Conversion of St. Paul.* The Missionary conquest of the world for Christ.

The Forum

THE ROMAN PRIMACY AND THE COUNCIL OF EPHESUS

To the Editor of *The Lamp*:

In the letter which His Eminence, Patrick Cardinal Hayes, Archbishop of New York, addressed to the Clergy of the Archdiocese under date of November 3rd, relative to the observance of the Fifteenth Centenary of the Council of Ephesus, which letter was published in the New York Times, His Eminence says:

"The Supreme Pontiff hopes that the observance of the Centenary will bring a special blessing on the Churches of the East now separated by schism from the Center of Unity, the Chair of Peter." His Eminence then quotes the Holy Father as saying: "With confident trust that the commemoration of this event will serve to increase devotion to Mary and at the same time through the triumph of Mary, the Most Benign Mother of all, the people of the East shall return within the bosom of the Church of Rome whose Primacy beyond all else was so clearly enunciated by the Synod of Ephesus." Since *The Lamp* was originally lighted to bear witness to the Chair of Peter at Rome as the divinely constituted Center of a reunited Christendom, may one of its readers ask the Editor to tell us something about the witness which the Synod of Ephesus bore to the Primacy of Peter. I am sure it would be appreciated by all your readers.

E. U. L.

EDITOR'S REPLY: It was on July 16, 1054, that the Patriarch of Constantinople went into schism followed by those of Antioch, Alexandria and Jerusalem forming what we now know as the dissident Eastern Orthodox Churches, and although at that time they formally repudiated and refused any longer to recognize the supreme authority of the Apostolic See of Rome yet no stronger witness remains on record to the *de jure* Primacy of St. Peter and his Successors, the Bishops of Rome, than that which is given by the Churches of the East prior to the Eleventh Century. The seven Ecumenical Councils have been elevated by the Eastern Orthodox Church to a rank second only to that of the Holy Gospels as embodying the truths of revealed religion. They are the very Gibraltar, or invincible fortress of the Orthodox Faith, the pillar and ground of the truth. Yet these same General Councils bear unmistakable and incontrovertible evidence to the Roman Primacy and Papal Infallibility as constituted not by the will of man but of God.

It was in the Year A. D. 428 that Theodosius, II. Roman Emperor, elevated Nestorius, a native of Syria, and a Monk, to the Episcopal throne of Constantinople. The new Patriarch displayed a fervent zeal as an exterminator of heresy, particularly the Arian heresy, in opposing which he went to the opposite extreme and failing to maintain his theological balance quickly developed into a heresiarch himself. He preached a series of sermons in Constantinople, attacking the title, *Theotokos*, or Mother of God, as applied to the Blessed Virgin. This aroused a storm of protest which spread

all over the East. Cyril, Patriarch of Alexandria, was not slow to report the heretical teaching of Nestorius to Pope Celestine, who on Aug. 11, 430, replied charging Cyril of Alexandria as his representative to take drastic action against Nestorius. He was to have ten days in which to recant or otherwise be deposed. Cyril acted promptly on the orders he received from the Holy See and sent a delegation of Bishops to Constantinople to execute the Pope's orders. Nestorius being informed about what was to happen persuaded the Emperor to call a General Council in his defense and to this Council he appealed against the action of Cyril. Meantime Pope Celestine gave his assent to the Council and dispatched two bishops and a priest as his delegates. Accordingly the Third General Council met at Ephesus in the early summer of 431. As the Papal Legates were delayed by storms from arriving on time Cyril armed with the Papal letters and commission he had previously received, held the first session of the Council and in due process Nestorius was anathematized as a heretic. When at length the Papal Legates arrived they ratified the previous acts of the Council. Philip, the Deacon, as the more immediate representative of the Pope took precedence not only over his two companions who were Bishops, but also over Cyril, the Patriarch of Alexandria, taking his place as president of the Council.

In his opening address he enunciated in clear and explicit language the Primacy of the Holy See, as based upon the Divine Will and Authority of Jesus Christ.

"It is doubtful to no one," declared Philip, "but rather known to all ages that holy and blessed Peter, Prince and Head of the Apostles, Pillar of the Faith and Foundation of the Catholic Church, received from our Lord Jesus Christ the Keys of the Kingdom of Heaven . . . *who to this very time and forever lives and exercises judgment in his Successors*, and so our Most Blessed Pope Celestine, the Bishop, his successor in due order and holding his place has sent to this Holy Council us to represent him." Instead of making any protest or in the least dissenting from these words the Council put itself on record as affirming the same thing, declaring that, "Arcadius and Projectus, Legates, and Philip, Presbyter and Legate of the Apostolic See have said what is fitting."

When two hundred and ten Bishops all from the East accept with acclamation the same interpretation of the Petrine texts in the Holy Gospel as are taught by the Catholic Church to-day concerning the Papacy it justifies the statement of Pope Pius XI that the Primacy of the Church of Rome was beyond all else clearly enunciated by the Synod of Ephesus. Neither was it just a matter of words; nothing but the supreme authority of the Holy See could have induced the Roman Emperor to execute the sentence of the Council against his favorite Nestorius and to banish him to the Egyptian deserts.

Echoes of the Press

THE SPANISH TRIAL

It seems beyond question that the radicals of Spain are to have a voice in the framing of the new constitution. The extreme left insist that the religious orders are to be debated, and their right to exist in the republic is to be questioned and, if possible, denied.

The Catholic Press of England claims that the news that is sent out from Spain is much colored. The enemies of the old order have most to offer. Their propaganda is exceedingly active, and their alliance with truth is far from absolute. The more conservative are not yet prepared to forfeit the benefits which religion and the religious orders yield.

Up to the present bloodshed has been untried. Perhaps it will be possible for Spain to enact radical changes while saving herself from the sanguinary folly of her neighbor immediately to the North. Russian Communists and their friends throughout the world will not count such a revolution worthy of their silent approval.

The anti-God propagandists will not neglect Spain. But Spain has a cloud of witnesses within her borders, and above her border, making intercession for her before the God of nations. Possibly the Almighty will hear their supplications and show the world that the methods of peace are not wholly without virtue.
—*Catholic Transcript*.

SOME MORE NONSENSE

Having noted frequent references to Spain as a nation "over-ridden with priests," the *Indiana Catholic* took pains to gather some comparative data. Spain, we are informed, has 37,128 priests ministering to a Catholic population of approximately twenty-four million souls. Scores of these priests, however, are not serving in parishes but are engaged in teaching or other ecclesiastical work which does not bring them directly into spiritual touch with the people. There are 20,215,098 Catholics in the United States, with 27,864 priests. But no one dares to say that we have too many priests in this coun-

try. The Methodist Year Book for 1929 is authority for the statement that during that year there were 12,221,374 Methodists in this country, with 57,876 ordained ministers and 85,101 lay preachers. These figures show that in Spain there is one priest to every 714 Catholics while in the United States there is one minister to every 206 Methodists.

ANTI-CLERICALS HATE PROTESTANTS TOO

Some of our church papers amuse us about the fight against the Catholic Church in Spain. They seem to think that it is a special fight on that particular branch of religion. Brethren don't get sleepy over such an idea as that gang is after all churches. They're against all religion of every kind and it is very cold comfort to think they are after Catholics. They would kick a Baptist just as far if they get the chance or any other. We don't care what a man's religion is just so he has some. The bird that we are afraid of is the fellow that has none nor that believes in anything that would make him more steady or solid.—*Post Searchlight, Bainbridge, Ga.*

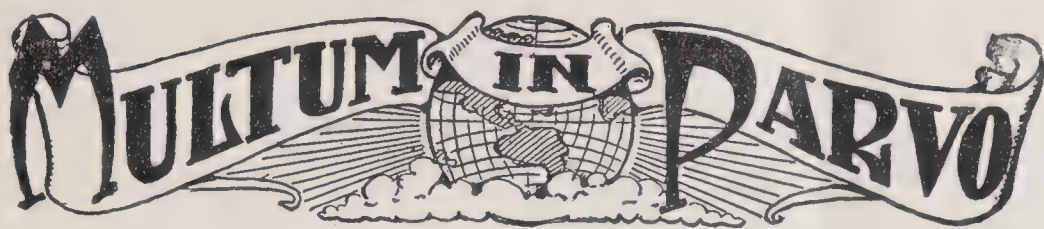
POPE FEARS FOR AMERICA

The Pope fears more for the safety of the United States from the perils of Bolshevism and irreligion than he does for Russia. The fight in Russia against religion is in the open, and hence it can be combatted. In America, irreligion is sown covertly by education, and the Holy Father believes that this country is running into a danger for which it is not prepared.
—*San Francisco Monitor*.



His Excellency, the Most Rev. Federico Tedeschi, Apostolic Nuncio to Spain (right), Photographed with Senor Manuel Azana Diaz, Spain's New Provisional President.

A manifesto directed to the Spanish nation by the 42 Catholic deputies who withdrew from the Constitutional Cortes rather than approve by their presence the adoption of the anti-clerical articles of the Constitution, has produced a salutary reaction among the people.



The Arab population of the Greek-Orthodox Community at Beit Sahur, near Bethlehem, has **Arabs Desire To Embrace Faith** asked for admission into the Catholic Church. Though no step has yet been taken in this regard by the Catholic authorities, it is, however hoped that the proposed conversion soon will be an accomplished fact.

Beit Sahur is believed by many to have been the home of the shepherds who visited the manger at Bethlehem when the Saviour was born.

Mr. John R. Voorhis, after eighty-eight years of service in the employ of the City of New York **Retires at Age of 102** has retired at the age of 102. During the years he has spent in public office he has held many posts. He has been Police Commissioner, Excise Commissioner and State Superintendent of Elections. His last office was president of the Board of Elections, a position he held for many years.

Throughout Mexico the Feast of Christ the King, October 25, was fittingly observed by **Mexicans Firm Catholicity** the people despite the ban placed on religion by political office holders. Some two hundred thousand persons visited the Shrine of the Virgin of Guadalupe, a short distance outside Mexico City.

The headquarters of the Apostolic Delegation in Havana was made the target of a bomb **Cuban Communists On Rampage** by Communists on October 25th. Fortunately the bomb exploded outside the building and little damage was done.

Sister Mary Ignatia, of the Visitation Order, mother of four Jesuit **Nun, Mother of Four Jesuits, Dies** priests, died in Springfield, Mo., on Oct. 30, at the age of 76. Sr. Ignatia, who entered the convent at the age of 55, was the mother of 10 children, five

of whom died in early childhood. The four sons who are now Jesuits are: The Rev. Fathers Joseph L. Scott, S.J., dean of men at the University of Detroit; Charles J. Scott, S.J., of John Carroll University, Cleveland; Edward A. Scott, S.J., and Francis X. Scott, S.J., the last two mentioned being missionaries in India. The fifth surviving child is Miss Agnes Scott, of Chicago.

Sister Ignatia was born in Ireland, June 16, 1855. Her husband, Charles E. Scott, died in 1902, and eight years later Sister Ignatia embraced the religious life.

In recognition of his splendid work as National Director of the Society for the Propagation of the Faith in the **A Well Deserved Honor** United States the rank of Protonotary Apostolic has been conferred on Right Rev. Monsignor William Quinn, by the Holy See.

Born in Sedalia, Mo., Monsignor Quinn received his education in the West. After graduating from Saint Vincent's College, Los Angeles, Calif.,



National Director of Propagation of the Faith Honored by Holy See

he made his seminary course under the Vincentian Fathers at St. Mary's, Perryville, Mo., and at Kenrick Seminary, St. Louis. Following his ordination in October, 1914, he was sent to the Catholic University of America in Washington, and while there received from the late Cardinal Gibbons his appointment to the Bureau of Catholic Indian Missions, as Assistant Director to the late Monsignor Ketcham. In 1917 he was appointed General Director of the Marquette League in New York City, which position he held for five years. In these capacities he became closely familiar with the problems of Catholic Missionary work in the United States.

Shortly after the reorganization of the Society for the Propagation of the Faith by Pope Pius XI, in 1922, Monsignor Quinn was selected as national secretary of the American Branch, the late Bishop Freri being then the national director. Upon the resignation of Bishop Freri in 1924, Monsignor Quinn was the unanimous choice of the Bishops of the United States for the post, and their choice was approved by the Holy See.

At the time of Monsignor Quinn's appointment the Society was established in 30 dioceses of this country, with receipts of approximately \$350,000 annually for the General Fund of the Society. At the end of 1930, it was established in 104 dioceses, with a diocesan director in each. Under his direction the United States Branch has become the foremost national branch in the world in support of Catholic missions.

The death took place on November 12th of Right Rev. Mgr. George Lucas, author of "Agnosticism and Religion" a book **Noted Priest Dies** that has long been regarded as one of the most important works on agnosticism from the Christian point of view, and which was highly commended in a letter written to the author by William Ewart Gladstone, the great English statesman. Mgr. Lucas, who was a native of Ireland, had been pastor of St. Patrick's Church, West Scranton, Pa., for many years.

Rt. Rev. John G. Murray, since 1925 Bishop of the diocese of Portland, Me., has been appointed **New Archbishop** to the Archbishopric of St. Paul, Minn. He is a native of Waterbury, Conn.

A Jubilee of unusual interest occurred on the 27th of October when Reverend fr. Cuthbert, O. Capuchins' S.F.C., celebrated his Golden Jubilee as a Capuchin Friar.

Fr. Cuthbert's departure lately from England for Assisi to take charge of the College of San Lorenzo, an institute of higher study and research for his Order, was a heavy loss to many thousands, Franciscan Tertiaries and others, who revered him as a great spiritual leader, a great Franciscan and a scholar of European reputation. He is the author of the greatest "Life of St. Francis," a book which is a monument, not only literary but historical and devotional.

One of the outstanding celebrations of this event was the characteristic one of the good Friar's gift of a dinner to the poor children of Assisi; this was made possible by his good friends all over the world. Lamp Readers will be interested to know that the good Father asked the Sisters of the Atonement to take charge of the serving of the little ones at the banquet. Needless to say, the Graymoor Sisters were entirely "at home" in this delightful task and enjoyed it immensely, both for the children's sake and the good Father's, whom His Excellency, the Bishop of Assisi has appointed the spiritual director of our Convent in Assisi.

Egypt's only Catholic Pasha and the only Catholic member of the diplomatic corps of that ancient kingdom, Egypt's New Envoy To U. S. is Catholic Seostis Sidarouss Pasha, recently arrived in Washington to assume the post of Minister to the United States. Sidarouss Pasha (the title is one of very high distinction in Egypt, ranking above that of Bey) after presenting his credentials, upon arriving in Washington, immediately afterwards made a call at the Apostolic Delegation and paid his respects to His Excellency the Most Rev. Pietro Fumasoni-Biondi.

Of his Catholicity, the Pasha said: "My family has been Catholic for generations. Ours is one of the oldest Coptic families in Egypt. In my castle in Cairo I maintain a private oratory, a special privilege granted to my family. A priest of the Catholic Coptic Patriarchate celebrates Mass in the chapel there and all Catholics of the neighborhood are permitted to attend.

Before coming to the United States the Pasha was received in audience at the Vatican City by Pope Pius XI, with whom he discussed the condition of the Church in Egypt. Among his many high honors Sidarouss Pasha is a Knight of St. Gregory and a Knight of St. Sylvester.



Rev. Julius A. Nieuwaland, C.S.C.

The Rev. Julius A. Nieuwaland, professor of organic chemistry at Notre Dame University, has perfected a method of making synthetic rubber by using coal and limestone as his basic products. The announcement which was made public by the Du Pont Nemurs Company, crowns twenty-five years of endeavor by Fr. Nieuwaland. The Du Pont Co. is constructing a plant for the manufacture of the rubber on a large scale. The Priest who is 53, took the vow of poverty some time ago, therefore all material profits resulting from the invention will go to the Congregation of Holy Cross. Father Nieuwaland's product is distinguished from ordinary rubber by its high resistance to heat and breakage.

Returning from a visit to his aged mother in Ireland, Archbishop Curley of Baltimore in an interview spoke of the great strides in education and industry that have been made in the Irish Free State. The depression, the Archbishop said, has not been felt in Ireland since there is no unequal distribution of wealth, as is found in other countries

Rev. H. K. Pierce, formerly associate pastor of St. Mary the Virgin, Protestant Episcopal Church of New York, has entered the Catholic

Church. Dr. Pierce was stationed in St. Mary's for three years and for a time served under the late Dr. Barry. He left St. Mary's about five years ago and went to England. His conversion recently took place there. Gordon Taylor who had been studying for the Episcopal ministry, and Charles Conde Kennedy, scion of an old Huguenot family were recently received into the Church at Hot Springs, Va., by Rev. Father Richard B. Washington—the latter, by the way, a collateral descendant of George Washington. In England, a well-known Anglican minister, the Rev. John W. B. Higgins, has also been received into the Catholic Church.

At a recent meeting of the reorganized Catholic Converts League in New York which was addressed by His Eminence, Cardinal Hayes, plans were made to resume the activities of the league which had been dormant for some years. According to a pamphlet given out at the meeting, the purpose of the league is "to assist the return of Christendom to Catholicity." The Catholic Converts League maintains an office at 665 Fifth Avenue, New York.

The monks of St. Bernard, those famous guardians and rescuers on the pass across the Swiss Alps, are about to establish on the Himalayas, one of the most frequented and difficult passes, a hospice for travellers, similar to that which they have maintained in Switzerland for hundreds of years.

The idea of setting up an hospice in the Tibetan mountains originated with Mgr. Girodeau, Vicar Apostolic of Tibet, who is a member of the Missions Etrangères de Paris.

In the hospice on the Great St. Bernard Pass, there are 20 monks. Other houses are maintained by the Fathers in the neighboring valleys, where the monks serve the parishes while resting from the rigours of the mountain. They also maintain a hospice over the famous Simplon tunnel

"To be a Catholic means more than belief, prayer, devotions and frequentation of the sacra-

The Real Definition of a Catholic ments," declared His Excellency, the Most Rev.

Fumasoni-Biondi, Apostolic Delegate to the United States, in his address to the National Catholic Council of Women in Washington. Furthermore, "to be a Catholic means more than the financial support of the Church and the defense of it when it is attacked, more than Catholic schools and more even than Catholic family life. It means all of these and more besides. A Catholic thinks as a Catholic in all his thought, he lives his whole life profoundly as a Catholic, he thinks nothing, says nothing and does nothing that does not meet the measure of the shadow of the Cross and the glory of the Risen Lord. The lesson of Catholic living is one every generation has to learn from Christ and the Church. In this age of sweeping changes, while winds of doctrines blow from every side, we must listen the more closely and act the more boldly to make our whole life Catholic and, God willing, our whole surroundings Catholic."

The selection of the Most. Rev. Edward J. Hanna, Archbishop of San Francisco, for the

Archbishop Awarded 1931 American Medal by Jews Hebrew Award as the man who has

done most in the last year toward the promotion of better understanding between Christians and Jews was acclaimed by Jewish leaders in San Francisco. In an address at the notification luncheon, Judge M. C. Sloss said: "The recognition of Archbishop Hanna's outstanding contribution to the cause of good-will and understanding between different religious groups is most gratifying to the Jewish community of San Francisco. During his years of life and service in our city, he has won the respect and affection of all of us by his universal sympathy and broad tolerance of spirit."

"I believe that we here in the far west and particularly in San Francisco are living in an atmosphere of mutual tolerance and good will, far beyond that found in any other section of our country. The happy situation is due in very large part to the character and the soul and the attitude of the great gentleman who leads the Roman Catholic Church in this jurisdiction."

Mr. Fred B. Sharon, for nearly half a century publisher of the Catholic Messenger of Davenport, Iowa, has been decorated by the

New Knights of St. Gregory Holy See with the order of the Knighthood of St. Gregory the Great. A similar honor has been given to Mr. John J. Mead, Sr., publisher of the Daily Times of Erie, Pa.

A new process, which is expected to save large quantities of oranges and other citrus fruits that are attacked by the blue mold and similar defects has been discovered by two members of the faculty of the Catholic University of America—the Rev. Dr. Hugh T. O'Neill, O.S.B., and Dr. Arthur J. Harriman. Patents for the process have been taken out, and several leading fruit packing firms have become interested in its commercial application.

Father O'Neill is instructor in Biology at the University and received his Doctorate in Philosophy there last year. He lived in Florida for eight years and in that time became deeply interested in the citrus industry there. Dr. Harriman, who received his degree at the Catholic University this year, is an instructor at the institution in Bio-Chemistry.

The Municipal Authorities in Rome, Italy, have no use for the birth control movement or its advocates. Instead, every encouragement is given in

Encourages Large Family Idea the raising of large families, and the authorities have offered a series of awards—among them being deeds to well-built dwelling houses—for the parents who have the largest number of children during a five-year period beginning in January, 1932. Only married couples who already have at least three children and whose annual income is \$1,000 or less will be permitted to enter the competition.

A remarkable and truly inspiring scene was witnessed at the port of Boston one day recently when some fifty young women from parishes throughout the Archdiocese of Boston, boarded the steamer Yarmouth on their way to enter the novitiate of the Sisters of Charity at Halifax, Nova Scotia.

CREAM OF WIT

"Did your last employer give you a reference?"

"Yes; but it doesn't seem to be any good."

"What does he say?"

"He said I was one of the best men the firm ever turned out."

Nephew: "She's all the world to me. What would you advise me to do?"

Uncle: "See a little more of the world, old chap!"

Lawyer—But, madam, you can not marry again. If you do, your husband has clearly specified that his fortune will go to his cousin.

Fair Client—I know that. It's his cousin I'm marrying.—Boston Transcript.

"Are you a doctor?" she asked the young man at the soda fountain. "No, Madam," he replied, "I'm a fizzician."—Selected.

The earthquake had terrified the inhabitants of a certain town, and a fond father sent away his small son to stay with an uncle. He duly explained the reason. Three days later a telegram was received from uncle.

"I am returning your son," it read. "Send earthquake."

The following notice appeared in a bookseller's window in Aberdeen: "Buy your Christmas Gift Books now—so that you may read them before posting."

A man went into Cohen's bookstore and asked: "Have you a copy of 'Who's Who and What's What,' by Jerome K. Jerome?" The clerk replied, "No, sir, but we got 'Who's He and Vat's He Got,' by Bradstreet."

Blivens—"So Geralline refused to marry you."

Spivens—"Yes, she said I was too poor."

Blivens—"Why didn't you tell her about your rich uncle?"

Spivens—"That's just the trouble, Geraldine is now my aunt."

Patient: "Doctor, what I need is something to stir me up—something to put me in fighting trim."

Doctor: "Perhaps I had better send in my bill."

Graymoor Annals.

Thursday, November 5th, was selected as the day for the annual pilgrimage from Graymoor to Waterbury to pray at the grave of Brother Philip, T.S.A., (John Reid), the perfect Observer of the Rule of the *Union-That-Nothing-Be-Lost*. The party consisted of the Very Reverend Father General, his Secretary, Fr. Januarius, S.A., the Professor of Greek and Latin in St. John's House of Studies, Fr. Ignatius, T.S.A., Mr. Charles R. Wattson and William Matheis, as chauffeur, who for ten years in succession has driven the car in making this pilgrimage.

As usual the party were entertained at dinner by Mr. and Mrs. Edward Maher, Mr. Maher being the nephew of John Reid. At the grave of Brother Philip we prayed especially that the day would be hastened when a House of our Institute would be established on the Reidville farm, where still stands the old Reid homestead, in which was celebrated the first Mass said in Waterbury.

We have no means of knowing how long it will be ere this prayer is answered but we have great confidence that through the intercession of Brother Philip it will be answered in God's own good time.

Since our visit the Rev. William J. McGurk, permanent Rector of the Immaculate Conception Parish, the Mother church of Waterbury of which John Reid was a member, has passed to his great reward. The crowning act of his Rectorship was the building of the present Immaculate Conception Church in the very heart of the city. It cost one million dollars and is one of the most perfect and beautiful specimens of Roman architecture in America, the architects being McGinnis and Walsh.

A Solemn Triduum, commemorating the Fifteenth

Centenary of the Council of Ephesus, 431 A. D., was held at Graymoor, beginning on Thursday Evening, Nov. 12th, and ending on Sunday morning, Nov. 15th. Each evening special services took place in the Little Flower Chapel and were attended by the Friars, the Students of St. John's House of Studies and the Brothers Christopher. Very Rev. Fr. General, S.A., preached the sermons during the Triduum and laid special stress on devotion to Mary whose title as Mother of God had been confirmed by the Council of Ephesus. The services were brought to a close each evening with Solemn Benediction of the Most Blessed Sacrament during which the Litany of Our Lady was sung. On Sunday morning Solemn High Masses were celebrated in the Little Flower Chapel and in St. John's Church.

On the evening of the Feast of All Saints the Students of St. John's House of Studies gave an entertainment for the Community. The Students presented a very pleasing program and merited the praise of all.

The renovation and enlargement of St. John's Church is now nearly completed. Surely the beauty of the larger church stands in marked contrast to the barn-

like chapel by the roadside which the Sisters of the Atonement found when they came to Graymoor to make their foundation in 1898. We here put on record our own and the Sisters heartfelt thanks to our generous LAMP Subscribers who responded to the appeal made to them to complete what *The Candle* Readers began. About one thousand dollars more is needed to pay the bills still pending. The beautiful rose window of Christ the King at the west end of the



St. John's Church As the Sisters Found It in 1898. Next Month's Lamp Will Picture It As It Now Is

church still awaits a donor. The cost as stated in the November LAMP is \$350.00.

The Students of St. John's House of Studies have been taking a lively interest in athletics since their return in September. The campus on the east side of the mountain has been extended somewhat and much improved. Clay is being put on the tennis court and a double hand ball court is in process of erection. There is still room for a few more students, who might enter in their studies immediately after the Christmas holidays. All applications should be addressed to the Father General, (Very Rev. Paul James Francis, S.A.), Graymoor, Garrison, N. Y.

On Sunday, Nov. 15th, the actual number of Friars, Students, guests and employees of various kinds, including the Brothers Christopher on the Mount of the Atonement numbered by actual count 289. More than one half of this number are men who seek our hospitality being homeless and adrift. Probably as the winter advances their number will be greatly augmented. We must depend upon the gifts of the faithful and charitably disposed to take care of them. We hope it won't be necessary, as it was a year ago to send out an S. O. S. to save us from being financially swamped by this great influx of jobless and penniless men.

The story of the founding of the original St. Christopher's Inn pictured below is of interest to the newer readers of THE LAMP. Only the recording angel can tell how many thousands of footsore and weary pilgrims found shelter therein during the sixteen years it served until we were able to build a new and more commodious Inn.

After the Friary at Graymoor was built in the Fall

of 1900, it was some time before the Brothers Christopher found their way to our retreat. The ascent of the mountain and the winding, thickly wooded road, almost a bridle path then, kept the home of the Friars hidden from view. But little by little the highway travelers found out that the same spirit of Franciscan hospitality had taken up its abode on the Mount of the Atonement as was exercised by the Sisters who occupied the Graymoor Portiuncula in the valley, and more and more the ingenuity of our guestmaster was taxed to find sleeping quarters for the men who at the eventide sought at the Friary supper and a night's lodging. At first it was the wood shed and shoe shop which served as a dormitory for the Brothers Christopher. In 1909 with their assistance we built out of felled trees what was intended to be a new chicken house, having in view an increase of the community's egg supply, but just then the Father Superior went to Washington on a momentous visit and while going through one of the government buildings, saw a photograph of the log cabin in which Abraham Lincoln was born. Straightway he thought of the log cabin on the Mount of the Atonement, much of which he had put up with his own hands. The latter grew in value by virtue of comparison, a house that compared so favorably with the birthplace of Mr. Lincoln was certainly worthier of a nobler destiny than that of propagating chickens, and on the spot the mental vow was registered to give the new log cabin to the Brothers Christopher, and so it became St. Christopher's Inn. We question whether so humble a building has ever exercised so large a hospitality.

We are striving hard to complete the annex to the new St. Christopher's Inn before the cold weather sets in, so that we may shelter the many homeless who come to us, and beg the charitable assistance of our readers.



A Group of Brothers Christopher Outside the First Saint Christopher's Inn
Which Every Night Is Still Crowded With Guests

GRAYMOOR BURSES

T. C. by a gift of \$2.06 has brought St. Paul's Burse to the exact amount of \$4,000.00. This brings it to the Fourth Milestone, which means that it is now on the home stretch towards completion; but Brother Philip Self-Denial is pressing hard after it. M. O. has contributed \$50.00 towards it and unless St. Paul's Burse finds some strong supporters very soon we prophesy that it will not be long before Brother Philip occupies the top rung of the ladder.

Contributions to the Burses during the Month of October were light and scattered, St. Simon and St. Jude recording the largest number of individual contributors. The only two Burses to make an ascent of the ladder from their former position are the Little Flower, No. 2 and Holy Spirit, No. 2; both of which advanced one rung.

Nothing is more important in the growth and development of the First Congregation of the Society of the Atonement than the increase of Students for the Friar Priesthood. We now have one hundred students but with very little effort on our part we could increase the number to two hundred or more, provided the means were forthcoming for their support. The knowledge of this fact ought to spur on our Lamp Readers either to increase their offerings towards the Students' Bread Fund or else to contribute to the building up of the Uncompleted Burses.

COMPLETED BURSES

SACRED HEART, No. 1;
SACRED HEART, No. 2;
HOLY SPIRIT, ST. PETER, ST. FRANCIS, ST. ANTHONY, No. 1; ST. ANTHONY, No. 2; OUR LADY OF LA SALETTE; ST. AGNES; POOR SOULS, No. 1; POOR SOULS, No. 2; JOHN REID; THE HANNAH MEMORIAL, JULIA MALONEY, ROBERT FARRELL MEMORIAL, LITTLE FLOWER.

UNCOMPLETED BURSES

- (1) St. Paul: T. C., \$2.06. Total, \$4,000.00.
- (2) Bro. Philip Self Denial: M. O., \$50; Mrs. M. N., \$1. Total, \$3,937.39.
- (3) St. Patrick: Total, \$2,806.85.
- (4) All Saints: Total, \$2,669.12.
- (5) Our Lady of the Atonement: Mrs. C. W. M., \$2.07. Total, \$2,445.96.
- (6) St. Francis Xavier: Total, \$2,392.15.
- (7) Sts. Simon and Jude: B. T., \$1; Mrs. E. C., \$1; Mrs. J. O., \$10; Mrs. L. W., \$1; B. P., \$1. Total, \$2,182.21.
- (8) St. Joseph: Mrs. M. G., \$1. Total, \$2,087.05.
- (9) Sacred Heart, No. 3: P. C., \$1. Total, \$1,736.42.
- (10) Our Lady of Lourdes: Total, \$1,585.81. (11) St.

Francis of Assisi: Total, \$1,536.99. (12) Sacred Shoulder of Our Lord: Total, \$1,262.60. (13) Our Lady of Perpetual Help: Total, \$1,244.13. (14) Hope: Total, \$1,112.28.

(15) Pius X.: D. F. D., \$20. Total, \$1,085.25.

(16) St. Rita: Mrs. T. M., \$1; Mrs. C. J., \$5; Mrs. E. B., \$1. Total, \$1,027.22.

(17) St. Christopher: Mrs. A. M., \$1; Mrs. J. H., \$1. Total, \$975.69.

(18) St. John the Baptist: Total, \$896.00. (19) Father Drumgoole: Total, \$788.00.

(20) St. Anne: A. S., \$1. Total, \$716.85.

(21) Immaculate Conception: Total, \$632.50. (22) Holy Souls: Total, \$367.45. (23) St. Thomas Aquinas: Total, \$366.00. (24) Holy Child Jesus: Total, \$287.03. (25) St. Margaret Mary: Total, \$243.95. (26) St. Gerard Magella: Total, \$236.84. (27) St. Michael: Mrs. P. G., \$1. Total, \$231.00.

(28) Precious Blood: Mrs. J. M., \$1. Total, \$221.10.

(29) Five Wounds: Total, \$209.76. (30) St. John the Divine: Total, \$200.00.

(31) Blessed Sacrament: Mrs. E. A. M., \$1. Total, \$197.00.

(32) Holy Family: Total, \$170.05.

(33) Our Sorrowful Mother: Total, \$162.00.

(34) Little Flower, No. 2: Mrs. A. B., \$1; Mrs. M. G., \$1; Mrs. E. B., \$1. Total, \$125.43.

(35) Our Lady of Prompt Succor: Total, \$123.80.

(36) Holy Spirit, No. 2: M. A. H., \$25. Total, \$81.50.

(37) St. Anthony: H. G., \$1; G. M., \$5. Total, \$71.00.

(38) Most Holy Trinity: Total, \$21.

Burses!

The Franciscan Friars of the Atonement earnestly appeal for your support in completing one or more of the Burse Funds mentioned on this page.

A Burse is an invested fund of \$5,000.00 (Five Thousand Dollars), the annual interest on which is devoted to the education of a student for the Priesthood in Perpetuity.

Donations, large or small, are gratefully received and acknowledged, and contributors share in a special way in the Masses and prayers of priests who during their student days were the beneficiaries of the Burse Fund.

A BEAUTIFUL CHARITY

Next to having a son of your own ministering at the altar, it is a wonderful privilege to adopt or aid a priest-to-be during his college and seminary training. Practically all of the one hundred students now studying with a view to becoming Franciscan Friar-priests of the Atonement are poor, and to alleviate the economic difficulties arising from the necessity of supporting them during their training and formation, we depend on our Burse Fund. A Bishop writes: "To raise temples to the glory of God is certainly praiseworthy, but it is a still more beautiful charity to give to the Church a priest who will raise up living temples in the souls of men." To be represented by an apostle who offers daily the Holy Sacrifice is indeed not only a beautiful charity, but a privilege in which all can share without much real hardship.

POSTAGE STAMPS

A few postage stamps enclosed in letters to Graymoor, or when renewing subscriptions would be of immense help to the Friars. These few postage stamps will mean little to the individual but in the aggregate they will mean to the Graymoor Friars a great deal.

A BIG MONTH FOR STUDENTS BREAD

The Treasurer's October Report of contributions for Students' Bread submitted below is second only to that of the Month of August. The report for the Month of November, however, which will appear in our next issue will probably exceed the contributions of either October or August, due to a legacy of \$1,000.00. Something extraordinary will have to happen during the Month of December to make the Grand Total for 1931 Fifteen Thousand Dollars, or fifty scholarships, which was our goal for the year. We are very grateful to our LAMP Readers for contributing so generously towards the support of our students. They are a sterling lot of young men but leaving the world to follow Christ in Holy Religion they cannot at the same time pay the cost of their tuition and maintenance.

TREASURER'S REPORT FOR OCTOBER

Previously Reported: \$6,264.82. A. S., Wis., \$2; N. R., Nebr., \$4; W. S., Wis., \$5; M. K., Mass., 50c; Mrs. M., Can., \$1; M. K., Can., \$1; P. B., N. Y., \$4; M. H., Cal., \$5; M. O., Mass., \$35; H. C., Mass., \$5; A. O., Cal., \$5; Mrs. A. O., Cal., \$1; M. M., R. I., \$1; T. C., Ill., \$2; Mrs. M. I., Pa., \$1; M. A., Conn., \$5; W. K., N. Y., \$25; G. A., Eng., \$3.20; J. S., Pa., \$1; Rev. J. J. L., Mich., \$5; A. H., Tex., \$5; Mrs. M. B., R. I., \$5; Sr. M. E., N. Y., \$25; J. C., N. Y., \$3; A. B., \$5; G. M., N. Y., \$2; J. G., O., \$1; E. O., R. I., \$1; W. B., Conn., \$10; V. G., N. Y., \$25; M. M., R. I., \$1; D. K., \$1.40; Mrs. A. H., N. J., \$1; W. J., N. J., \$2; Mrs. A. N., Pa., \$4; M. O., D. C., \$1; Suppliant of St. Anthony, N. Y., \$10; G. M., N. Y., \$10; Mrs. M. H., Pa., \$1; E. C., Ill., \$5; A. K., Conn., \$900; R. M., Pa., \$1; Mrs. W. T., Wis., \$2; M. J. D., N. Y., \$5; R. M., Pa., \$1; O. O., Pa., \$1; P. K., N. Y., \$2; Mr. and Mrs. E. R., Pa., \$6; Mrs. M. I., Mass., \$1; J. J. S., N. Y., \$7; Anonymous, \$50.87. Received during October, 1931: \$1,206.97. Grand Total, \$7,471.79.

URGENT REQUEST RE CHRISTMAS CARDS

Ten Thousand Thanks to twice Ten Thousand of our Readers who have already accepted the boxes of Christmas Cards sent to them on behalf of The Vineyard. We are under contract to the firm who printed these Cards to pay the bill they have rendered on January 10th. This we cannot do, in full, from the receipts thus far received. *Therefore, we urgently request all who have not returned the Cards, or yet paid for them, to accommodate us by mailing their offering in exchange for the box received not later than December 31st. Very happy indeed will we be if all costs and expenses connected with the making and mailing of the Cards are covered by New Year's Day.* Then all returns after January 1st can be reckoned as *actual net profit*, enabling us to maintain our Friars at The Vineyard and provide a balance, we hope, toward the addition to the Atonement Seminary of the Holy Ghost which we hope to build and complete by September of next year.

AN APOLOGY

We tender a sincere apology to everyone who received more than one Box of Cards. We can assure all such that we did our best to avoid duplications, but our mailing lists are very complicated.

CONTRIBUTIONS TOWARDS LIQUIDATION OF ST. ANTHONY'S FARM DEBT

Previously Reported: \$2,025.93. Mrs. E. J. N., N. Y., \$2; T. W. M., N. Y., \$1; Mrs. D. C., Ill., \$7; Mrs. J. L., \$3; N. L. H., Ill., \$30; P. K., Kan., \$2; E. K., Can., \$1; T. W. M., \$3; Mrs. D. C., Ill., \$3; Mrs. C. F., O., \$5; Mr. and Mrs. E. J. R., Pa., \$6. Received during September and October, \$63.00. Grand Total, \$2,088.93.



Holstein Cows in Rich Pasture at St. Anthony's Farm

A Graymoor Legend

A CHRISTMAS VISITATION

EDITOR'S FOREWORD: On Christmas Night a year ago an entertainment was given by the Graymoor Friars to our guests, the Brothers Christopher, in the auditorium of the new St. Christopher's Inn, which after twelve months' time is still under process of construction. It was on that happy occasion that the following poem was read by one of the Lay-Brothers. There is a supernatural atmosphere of happiness and good cheer that descends upon the Mount of the Atonement on the Feast of Our Lord's Nativity and perhaps it was the experience of this which inspired the Brother to compose this poem, which in this, our Christmas Number, we share with the Readers of THE LAMP.

It was Christmas Eve at Graymoor,
The snow lay on the ground.
The air was cold and chilly,
Frost sparkled all around.

On Graymoor's Holy Mountain,
The fires were burning bright.
And everyone was saying,
"It will be cold tonight."

It was real Christmas weather,
Of the good old-fashioned kind
You often see on Christmas cards,
But very seldom find.

Christmas indeed was in the air,
And no one could forget,
To say "a Merry Christmas,"
To everyone they met.

* * * *

Now it happened up in Heaven,
About this very time
Our Father, good St. Francis,
With holy thought sublime,

Was just then contemplating
A visit to this earth,
To bless it with his presence,
On the day of Jesus' birth

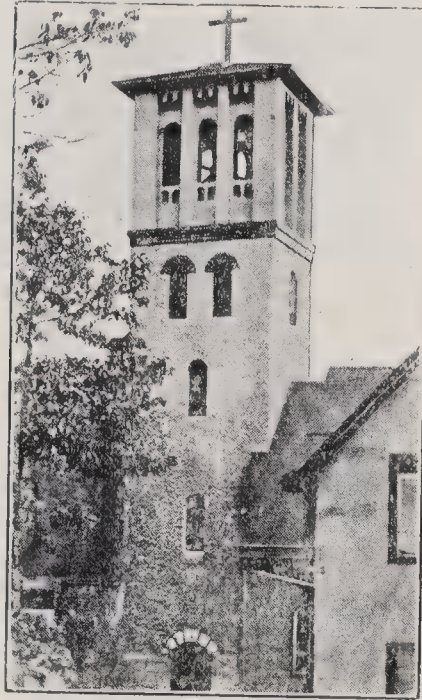
He looked from Heaven's Portal,
Upon the world below,
And saw the ground all covered,
With a mantle of white snow.

He gazed o'er hill and valley,
On many a beauteous scene,
The frozen north, all ice-bound,
The south, with fields of green.

He gazed o'er seas and rivers,
The Hudson's broad expanse,
'Til our own little Graymoor,
Now comes within his glance.

Then calls he Brother Leo,
And calls he Brother Giles.
And shows to them our Mountain
Afar so many miles.

But seen from starry heights,
Some magnifying power,
Brings nearer yet, and nearer,
Each building, church and tower.



**Tower of St. Francis Church
Wherein Hangs the Great Bell,
Saint Christopher, Which Calls
All on Our Holy Mount to Prayer.**

Until the people walking,
Came plainly into view,
And if I'm not mistaken,
They could hear them talking too.

Then out spake good St. Francis,
"My little Brothers, see,
This place they call Graymoor,
Is very dear to me.

"For I have watched its progress,
Through every good and ill,
Since its dear Father Founder,
First stepped upon its hill.

"Full well I know his crosses,
His labors, and his tears.
The many disappointments,
He met with through the years.

"But these the good God sendeth,
To stamp His work Divine,
For in all such undertakings,
The Cross must be the sign.

"And do these hills and valleys,
Remind you not," said he,
"Of our own fair Assisi,
In sunny Italy?"

"And in these brown-robed Brothers,
Now passing to and fro,
I see ourselves as we were,
In Assisi long ago.

"But call some of the Brethren,
For 'tis my wish today,
At the Divine good pleasure,
A while on earth to stay.

"That with celestial blessing,
From Heaven's choicest store,
The Society of the Atonement,
May progress more and more.

"And even as the angels,
On that first Christmas night,
Did sing their songs of gladness,
To welcome in the light,

"So we will go to Graymoor,
This holy Christmas Eve,
As heralds of the Christ-Child,
To those who well believe."

* * * *

Just where on earth they landed,
We can't exactly say,
But someone who was passing,
Along the state highway

Not very far from Graymoor,
About that time did see,
A little band of hoboos,
All singing joyfully.

But as he drew more nearby
He was much surprised to hear,
They were singing Christmas carols,
All full of yule-tide cheer,

And the rapture on their faces,
As he observed it then
Made them more like angels,
Than ordinary men.

And so he said he followed,
To see where they would go,
Although it was heavy walking
Upon the wintry snow.

They turned into a side-road,
And through a gate he said,
Where a notice "To the Friary"
Upon a sign was read.

Now it chanced that Friar Fidelis,
Upon that Christmas night,
While closing up the office
And putting out the light,

When glancing through the window,
Saw coming up the hill,
A little band of pilgrims,
Which gave him quite a thrill,

For everywhere around them
There gleamed a heavenly glow,
Which seemed to our good Brother,
Was not of earth below.

He said their clothes were ragged,
As poor as poor could be,
Tho in the evening twilight
He did not plainly see.

But staves they seemed to carry,
Each one within his hand.
And some he said were singing
Amongst that joyful band.

But as the evening shadows,
Which marked the approaching night,
Closed further in around them,
They vanished out of sight.

* * * *

Among our guests, the poor, that night,
Six strangers took their place,
Of holy, reverential mien,
And sweet angelic grace.

And one there was above the rest
Upon whose hands, 'twas said,
That some had noticed wounds,
Like nail prints gleaming red.

A holy influence it seemed,
Flowed from their presence there,
And benediction seemed to breathe,
Around them everywhere.

'Twas felt that some unusual grace
That evening meal did bless,
And brought such peace and inward
joy
As words could not express.

The strangers rose from time to time,
And passed the food around,
With gentle mien, and kindly smile,
But never with a sound.

And some there were who noticed that,
As round the dishes came,
Each dish in some miraculous way
Replenished was again.

And what a wondrous meal was that,
How marvelously great,
The Brothers Christopher declared,
"The best" they "ever ate"!

But when they came to look around
On that eventful night,
They almost gasped to find their guests
Had vanished out of sight.

Excitement now began to grow,
And rumors floated round,
'Til no two stories were alike,
As usually is found.

And some were filled with doubts, and
fears,
But these we cannot blame,
For under such conditions, well,
We might have felt the same.

* * * *

Now in the Friars' refectory,
The same thing happened there,
As all who were present then
Are ready to declare.

For when the Brothers cast around,
Their glances to and fro,
Six other Brothers they beheld,
Whom no one seemed to know.

Then suddenly the strangers rose,
And kindly made request,
That they might have the privilege
Of waiting on the rest.

The Father General much perplexed,
Dumfounded I should say,
Here paused as if he didn't know
Exactly what to say,

That perfect strangers should come in
As uninvited guests.
And without introduction ask,
To wait upon the rest.

Was something so unusual
In that well-conducted place,
Our Father dear forgot himself,
And twice repeated grace.

Just who they were and how they
came,
Nobody could declare.
They wore the habit, that sufficed
To make them welcome there.

They waited on the Brothers all,
Supplying every need,
With such humility that they
Were edified indeed.

But one far more than all the rest,
Attracted notice there,
A little man of modest mien,
And humble, joyful air.

Complexion dark, and olive hued,
With rounded, bearded chin,
His face seraphic seemed to them
Who were beholding him.

Our own good Father through the
meal
Seemed too surprised to speak,
But those who looked upon his face,
Knew he was thinking deep.

And felt some supernatural power
Was manifested here,
But waited prudently until,
The fact should be more clear.

He might have questioned them at
once,
But did not wish to break
The usual silence kept at meals,
Lest some should scandal take.

And so with head upon one side,
In thoughtful mood no doubt,
He just sat there and stroked his brow
And tried to think it out.

An atmosphere seemed to pervade
The refectory that night,
That never had been felt before,
So full of sweet delight.

Such happiness and joyous peace
Around them seemed to flow,
It made them think that Heaven above
Had come to earth below.

That miracles were taking place,
Nobody seemed to doubt,
The dishes they were handing round,
Had never been passed out.

The Brother in the pantry said,
He'd swear upon the Book,
That what they ate in there that night,
Had not come from the cook.

'Tis hard to say what might have been,
Had things gone on apace,
Or certain complications had
Not just then taken place.

For when the meal was over,
And the Brothers looked around,
No signs of their mysterious guests,
Could anywhere be found.

Since no one there had seen them
come,
And none had seen them leave,
Nobody knew just what to think,
Or how much to believe.

That they had not passed through the
door,
Each Brother could declare,
They simply disappeared from view,
And faded in the air.

And now surprise and wonderment,
On every face was seen,
The Brothers knew not what to think,
Some thought 'twas all a dream,

And even pinched themselves to see
If they had been asleep,
While others thought that it arose
From what they'd had to eat.

But finally each one agreed,
That what they'd seen was so,
For all could not have been deceived
In the same way, you know.

And so with wonderment, the Friars
From their refectory, pass
With holy thoughts, thus to prepare
For Christmas Midnight Mass.

And now as darkness closes in,
Six passing hours we count,
'Tis midnight—all is hushed and still,
Upon the Holy Mount.

When suddenly a bell rings out,
Its joyful roundelay,
To welcome all to Midnight Mass
Upon this Christmas Day.

And over hills, and valleys borne
Upon the midnight air,
Is heard the joyful pealing now,
Of other bells elsewhere.

Until the song that angels sang
That Christmas long ago,
Seemed once again to echo here,
From hill and vale below.

And now from windows here and there,
Bright lights begin to gleam,
And people coming up to Mass
Around the hill are seen.

The church inside is all aglow,
With candles burning bright,
The Christmas Crib inside the door
Is a vision of delight.

The organist with Christmas zeal,
Plays loud a Christmas Hymn,
And each to his accustomed place
The Brothers now glide in.

And not a few with furtive glance
Turn right and left, to see
If their erstwhile mysterious guests
Are in that company.

But though they searched each pass-
ing face,
Looked here and everywhere,
Yet it was plain when Mass began,
They had not entered there.

Or if, as some believed and thought,
They were angels disguised,
They might still be within their midst,
Unseen to human eyes.

And now the Holy Mass begins,
With sacred chaunt and prayers,
Which through the open window floats
Out on the midnight air.

The organ peals its loudest tones,
While holy anthems rise,
And smoking censers waft their
wreathes
Of perfume to the skies.

Our Father General's discourse
Fills every heart with love
For the sweet Babe of Bethlehem,
Who came from Heaven above.

The sermon coming to its close,
The Credo then is sung,
And as the Mass goes on apace,
The Sanctus bell is rung.

And now the expectant moment comes,
So full of power and might,
When Christ Our Lord is born again,
Upon this Christmas Night.

The tower bells ring out again,
Then silence reigns around,
A silence full of mystery,
Majestic and profound.

Before the Elevated Host,
All heads are bowed in prayer,
Because with eyes of Faith they see
The Infant Jesus there.

But suddenly a burst of song,
All glorious doth arise,
Like angel voices chaunting sweet,
Their heavenly harmonies.

The church is flooded with a light
Too bright for earth below,
Wherein it seems that angel forms
Were passing to and fro.

The congregation all amazed,
Seemed wrapped in ecstasy,
As ravished by those heavenly strains,
Naught else they hear or see.

And there in that resplendent light,
They view with holy awe,
The six Religious they had seen
A little while before.

But as they gaze upon them now,
The scales fall from their eyes,
St. Francis and his Brethren
They know and recognize.

The Seraphic Father of the poor,
All bathed in Light Divine,
The Wounds upon his hands and feet,
Like stars they seemed to shine.

And as those wounded hands of his
Are lifted up to bless,
Such wondrous peace falls on them all,
That words cannot express.

And now the vision slowly fades,
The heavenly light grows dim,
The angels' glorious song recedes
Into a far off hymn.

The perfumed air no longer thrills
With harmonies divine,
But silence reigns and all is still,
Each wrapped in thoughts sublime.

And back to Heaven's portals bright,
With that angelic choir
St. Francis and his Brethren,
In clouds of light retire.

* * * *

Long knelt the congregation there,
Nor heeded moments flown,
Till our Father the silence breaks
In reverential tone,

"Beloved Sons, what words of mine,
Could e'er express aright,
The wondrous happenings that we
Have witnessed tonight.

"And long will they remembered be,
By old and young the same,
This hour when good St. Francis
To our holy Mountain came.

"But let each one within his heart,
Upon this blessed Night,
Give thanks to Him who reigns above,
The Lord of Life and Light.

"And may these happenings be to us,
As was that Eastern star,
That led the Magi long ago
To Bethlehem afar.

"For as they found the Holy Child,
And ne'er from Him did part,
So may we find him evermore,
Enshrined in every heart.

"And as each Christmas comes around,
We will ever implore
St. Francis and his companions
To visit us once more."

—A Brother, S.A.



A Glimpse of the Interior of the Crypt of St. Anthony's National Shrine as It Will Be When Completed.

Gratifying progress has been made during the past few weeks on the construction work of the new National Shrine of St. Anthony at Graymoor. With the exception of two or three days, the weather has been ideal for building operations and as a result we have been able to utilize the services of many of the Brothers Christopher under the direction of the architect and a capable foreman.

We are giving again this month a sketch of the interior of the Crypt of the Shrine as it will appear when completed. In the crypt there will be seven chapels and room for a congregation twice as large as the present monastery church (St. Francis) will accommodate even when crowded to its fullest capacity. It is time to think about memorial gifts and we have asked the architect to submit estimates of what the various chapels will cost and their furnishings. He estimates the cost of each chapel to be three thousand dollars, of the altars \$1,200 each, the altar crucifixes, \$75.00; the candlesticks, fifty dollars a pair.

Ever since His Eminence, the Cardinal Archbishop of New York gave his approval to the work of building this Shrine Church, thousands of lovers of Saint Anthony throughout America, and many in other lands across the seas, have contributed to the project and continue to manifest their interest. It is our hope that many thousands of additional clients of the great Wonder-Working Saint of Padua, will be added to this great company so that we may the more speedily see the completion of this beautiful Shrine on the summit of our Atonement Mountain at Graymoor.

OUR PERPETUAL NOVENA TO ST. ANTHONY

For nineteen years an unbroken chain of Novenas to St. Anthony have been conducted on the Mount of the Atonement, each new one beginning always on Tuesday, the special day of the week on which for centuries Saint Anthony is specially honored. This unceas-

ing succession of Novenas, over-lapping each other as the links of an endless chain has acquired the name of the Perpetual Novena to St. Anthony. Many thousands of devout clients have had recourse to the intercession of the great Saint at his Graymoor Shrine and those who have obtained a favorable answer as a consequence, are legion. We receive so many letters of thanksgiving that not one in twenty can be published.

We are always glad to receive petitions for remembrance in the Perpetual Novena. Address them to:
ST. ANTHONY'S SHRINE,
Graymoor, Garrison, N. Y.

THANKSGIVINGS FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF SAINT ANTHONY

Mrs. W. C. D., Gardena, Cal.: "Enclosed find \$1.00 towards St. Anthony's Bread Fund in thanksgiving for a favor received through his intercession"

D. M., Maine: "I was greatly in need of a job and as St. Anthony twice before had granted me favors, one of a job, and the other a raise, I again put my trust in him. As I have a job and the Novena is not yet over, I am sending the enclosed and would like you to publish this in The Lamp as it may inspire some of St. Anthony's almost-believers."

G. S., Cleveland, Ohio: "Enclosed please find offering in thanksgiving for favor received through the intercession of Saint Anthony"

Mrs. J. M., Pittston, Pa.: "Enclosed is \$5.00 which I promised to St. Anthony's Bread, if my son's hands and arms were cured of eczema and thanks to the great Wonder-Worker they were all cleared up."

M. E. M., Chicago, Ill.: "Enclosed find check in thanksgiving for favor received through the intercession of St. Anthony. I lost a safety deposit book, the loss of which greatly embarrassed me. After imploring the aid of St. Anthony for nine months the book was found and just be-

fore it was necessary to use it in making a report on the fund."

M. F. G., Trenton, N. J.: "I want to offer through The Lamp my sincere thanks to St. Anthony for helping me in a financial embarrassment."

Mrs. J. S., New York City: "The enclosed thank-offering is in honor of St. Anthony for position procured by my husband."

J. F. R., Spokane, Wash.: "Enclosed is check for which please say a Mass of thanksgiving to St. Anthony for a favor granted, that of having returned a live fox which escaped while under my care. It is very rarely that such an animal is returned alive after escaping."

Mrs. A. S., Mich.: "Enclosed please find check for renewal of subscription to The Lamp of which I do not want to miss a single issue. In addition I am sending offering in thanksgiving to St. Anthony for a favor received."

M. C., Princeton, Indiana: "Enclosed is a Mass offering in thanksgiving to St. Anthony for my little nephew's successful operation. Kindly continue to pray for him that he will have a perfect cure."

M. C., New York City: "Enclosed is an offering which I promised to St. Anthony for the finding of a precious jewel. I recovered a valuable diamond bar pin which was lost for four years—it was lost so long that I despaired of ever seeing it again and I thought that it was as God willed it. One morning on my return from Mass I found it in my letter box, this certainly seemed miraculous and I am indeed very grateful to the Wonder-worker of Padua."

Mrs. J. A. C., Binghamton, N. Y.: "The enclosed offering is in thanksgiving to St. Anthony for a favor granted to me. I had an apartment to rent in a neighborhood where there were many vacant flats. I promised St. Anthony if he would secure a desirable tenant for me I would send a tenth of the first month's rent to his poor, with the result that I obtained a good tenant. Kindly publish this in The Lamp that others may have recourse to prayer."

E. A. M., Pennsylvania: "Enclosed find check sent in thanksgiving to St. Anthony for his help. Four men were trapped in the mines which were being flooded from an overflowing stream, due to a heavy storm. It was impossible to reach them and an appeal was made to St. Anthony to aid us in our efforts. Our prayers were answered, and we hasten to keep our promise to the good, unfailing Saint."

Mrs. G. G., Houston, Texas: "A few weeks ago, both my boys were threatened with pneumonia, and I was very much worried. I promised St. Anthony that if they would be better, I would send a day's business profit in thanksgiving, so here it is, they are better and thanks to St. Anthony."

C. L., Dorchester, Mass.: "Herewith is a thank-offering towards the liquidation of St. Anthony's Farm Debt which

I promised if I obtained a position. If I succeed in this position I promise to send another offering."

N. W., Wisconsin: "Many, many thanks for your good prayers and to St. Anthony for surely my request was granted for the reconciliation between my three daughters and myself which has lasted for a period of nearly two years."

E. O., Scranton, Pa.: "This offering is a token of gratitude for a favor obtained which means so much to me. The favor was a good tenant; I could not get a better family if I tried. Thanks to good St. Anthony."

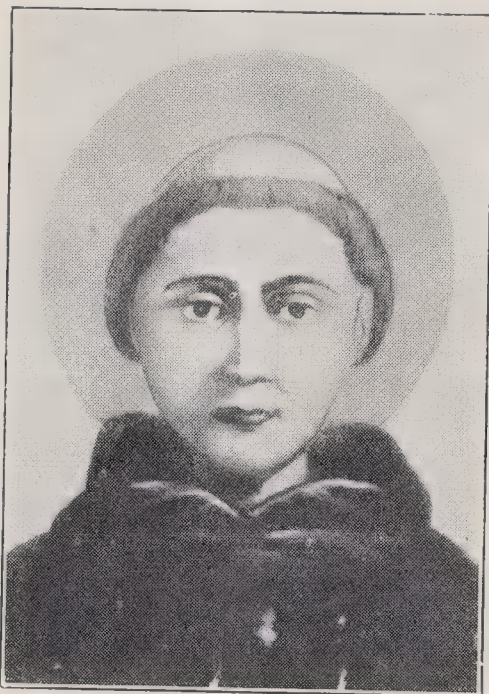
S. K., Cincinnati, Ohio: "I am sending this little token in thanksgiving. I made a Novena to St. Anthony about two years ago asking him to help me obtain a position. I started to write my petition to St. Anthony and before I had finished I received a telephone call and was offered a very good position. I also took St. Anthony as my partner in my work and it proved very successful to me."

A Client of St. Anthony, Ulster Park, N. Y.: "I am enclosing a small offering in thanksgiving to St. Anthony for a great favor received and also wish to have it published. A certain person was threatening me and torturing me and so I sent in a petition to have you pray to St. Anthony with me to have this person removed from my life and my peace of mind restored. At times I felt as if I could not utter another prayer but by persevering and your prayers my request has been granted."

C. M. B., New York: "Enclosed is offering toward St. Anthony's Bread I prayed for good health and good work. I was soon feeling better and was able to get work."

ST. ANTHONY, PRAY FOR US!

During one of his apostolic journeys, Anthony received great hospitality from the Lord of Chateaufort, a rich gentleman of the neighborhood of Limoges. A room separated from the rest of the dwelling was assigned to the Saint, in order that he might have more freedom for the sweet practice of contemplation. One very dark night his host saw a bright light in the room occupied by the servant of God. He approached softly, and, through a chink in the door, tried to see what was going on inside. What was his surprise when he perceived a little Child in the arms of the Saint, a Child of marvellous beauty who was tenderly caressing him. At the sight of the unspeakable happiness which was reflected on the features of Anthony, his host understood that this lovely Child was Jesus Himself, and he hastened to give thanks to his Divine Guest and adore Him in silence. The Saint knew by revelation that his host had witnessed this marvel, and he forbade him ever to speak of it during his life. After Anthony's death the Lord of Chateaufort divulged the secret, and made a deposition as to the vision with many tears.



One of the Earliest Known Pictures of St. Anthony. It is Attributed to Giotto and is Preserved at Spoleto in the Palace Dela Genga



A Fortnight Left to Wipe Out Deficit

By the time this issue of The Lamp reaches the homes of its Readers only two weeks will remain before the end of December. We make an earnest appeal to those of our Readers, who during the year have not sent a contribution to the General Fund of the Union-That-Nothing-Be-Lost, to make a Self Denial Offering during the next Fortnight towards Wiping Out the balance of the U. N. B. L. Deficit. What a joy it would be, if we could end the year with all bills paid, all debts liquidated and an actual cash balance in the treasury! Such a blissful state for our Missionary Union can only be realized by a Very General Response of Lamp Readers to this Last Call to gather up the fragments that remain lest the U. N. B. L. suffer loss. This appeal is not intended for those who have already made their annual offering to the Union-That-Nothing-Be-Lost but to the many thousands who have neglected to do so until now. Remember the spiritual privileges afforded to those who are Active Members of the Union, namely their share in over Three Thousand Masses said by Missionary and Religious Priests and then besides their participation through almsgiving in the great harvest of souls reaped by the Missionaries in home and foreign fields. The charity of the Union-That-Nothing-Be-Lost is world-wide; assistance is rendered to missionaries on every Continent. Just One Dollar sent to the Union-That-Nothing-Be-Lost before December 31st will make you an active member of the Union and a sharer in all its benefits, spiritual favors and graces. It is worth while! Please act at once while this Appeal is fresh in your mind. You will not regret it on the Day of Judgment. May a regular landslide of belated Self-Denial offerings pour into the treasury of the Union-That-Nothing-Be-Lost during these last two weeks of the Year of Grace, 1931.

A PITIFUL APPEAL

Dear Kind Reader of The Lamp:

You know already the poor Mother Prioress of the Carmel Sisters in Linz. I often came to you in my distress asking your charity, and I was always received by you with warm hearts and open hands. But at present I am coming to you more wretched than ever, in a pitiful state, shaken by shame and utter distress. Yes, I am ashamed, desperately ashamed to ask a little assistance at the same moment when hundreds of voices are crying at your door for help, and America is hearing the sobbing demands for bread and work from the hungry and starving people of her own country.

And yet, I must dare in the merciful God's Name to bring back to your memory my poor, forsaken little flock. My heart is breaking to think how they will face the hardships of winter, the mortifications of their life without food, without fuel and warm clothing.

Oh, dear Readers, perhaps some one of you, whom God has given something more than he needs, will find some crumbs left on the table of his Christian charity for these innocent martyrs far away. Be sure, these crumbs will glow like heavenly stars in your crown of eternal glory and the perpetual fervent prayers we are sending to our little Sister Theresa in Heaven for our kind benefactors will draw an overflowing shower of roses on you and all your dear ones.

Your charity will safeguard us from utter ruin, the only plank in our threatening shipwreck.

Dear Reader, I hope against hope, I will not despair, I know you wont drive away from your door a poor broken-hearted Mother. The smallest gift will be a precious help and will be gratefully acknowledged by us with warmest thanks to you and with incessant prayers to the great Rewarder of even a glass of water.

Mother Theresa, Prioress.
Carmelite Convent, 17 Langgasse, Linz, Austria.

WANTS TO COMPLETE SCHOOL

Reverend Dear Editor:

I know the splendid work The Lamp is doing all over the world, and as a lamp cannot be hidden under a bushel, I too, have caught a glimpse of that light of the new world. Therefore, I come to you for help in my great need.

The central "middle school" in this mission field, has fallen to my charge, which is as it were, the seminary of future catechists and priests. It is also a lever in God's hand for the conversion of many pagan boys, and through them of whole families. Unfortunately the school is entirely too small. Protestants are building large, attractive schools, while for the past two years, for lack of funds my Catholic school stands half completed. Only about \$750.00 is needed. Will you help me?

Father E. De Meulder, S.J.

BABIES TO BE RANSOMED

CONDENSED APPEALS

Dear Rev. Father General:

I see that you are receiving gifts for the rescue of little pagan babies. Such gifts would so greatly help to feed the little ones. Do send me some such benefactions, for we are able to baptize many and we would be glad to give the name designated by a benefactor of such gifts, \$5.00 for each child.

Our financial situation is very bad here and I am like a man with chains on his hands and feet. How hard it is to be like a prisoner who cannot do the work that he desires!

Thomas Spreiter, O.S.B.

Vicar Apostolic of Eshowe.

Mission Inkamana, P. O. Vryheid, Natal South Africa.

A POSTULANT'S DOWRY

Dear Reverend Editor:

I have been sent by an obedience from my Bishop away from my dear old mission to this new field. You may imagine that, humanly speaking, it has been very hard to leave everything established through years of many sacrifices, but after all, we are working only for the glory of God.

To come to the point, just before I left I sent four native girls to the convent of the Third Order of St. Francis, where they are now postulants. I promised to pay their dowries in this coming month of January, and how can I do it? I am helpless. The necessary sum is only \$150.00 for each one, and in the name of St. Anthony, whose centenary we are still celebrating, I beg of you to find for me, dear benefactors who will relieve my mind and heart of this obligation. Surely you know how valuable a religious vocation is in a pagan land like India. As I have already told you, all my own sisters, three of them, have embraced the religious life; only one out of our family of five, that is my brother, stayed in the world.

Our Sisters live on \$3.00 a month and we priests have an allowance of \$7.00; Mass intentions are very scarce, so you see how helpless we are financially. You are the only person to whom I have sent this appeal, I do it in great confidence. Surely St. Anthony will help me, especially as I have offered the Holy Sacrifice of the Mass for this intention. By the grace of God I converted this month five families of pagans, five more are under instructions. If only Our Lord would send me the means I could gain many more, for during the instructions I have to feed the poor people and give them a decent bit of clothing on the day of their Baptism. Help me, too, with your prayers.

Father Paul Arokiam.

Pudur, Karunguli P. O., Chingleput District, India.



Father Arokiam Pleads For a Small Dowry For These Poor Sisters

Rev. P. Schill, S.J., Catholic Mission, Noatoli, P. O., Basia, Ranchi, British India. This good Father says he is economizing and economizing until he is at the end of his rope. He goes on to say, "I had to even dismiss our catechists without any pay, telling them to have patience. What will our poor catechists do? We have cut down our living expenses to almost the vanishing point. Where can I find over \$700.00 which I owe these poor hard-working auxiliaries of the missionary?" He ends, "All we can do is to kneel down and pray and hope against hope. May somebody read my words of distress who is able to help me."

Rev. J. Bressers, S.J., Kesramal, P. O. Rajgangpur, B. N. R., British India. He writes very sadly that all contributions for his work are falling off, with the exception of a few Belgian Catholics who are trying to help, but when their francs are converted into rupees the money melts away like snow. He says, "I have no money left to pay my Catechists and even my cook is going on working unpaid. I am an old missionary, twenty-eight years in service in India, and the ranks of my old friends in Belgium are thinned out each year by deaths, and those who remain are unable to keep up my work. Surely the U. N. B. L. has never failed to help a missionary in distress."

Rev. Albert Klaus, O.F.M., Catholic Mission, Tehchow, Shantung, China. This good Franciscan Father says that the great poverty caused by the Communists and floods and war, has necessitated his dismissing already eighty of his little orphans whom he

could not feed, closing his schools and dismissing the teachers. He says with deep grief, "I see my mission work come to a standstill, the crops are ruined and my poor people begging for help, while we are in bitter need ourselves. May our Lord pity us."

Rev. Jacob Chatampampil, Kayamkulam, Travancore, South India, says: "We have a dilapidated church which we began two years ago and my people were in no way able to complete. A small offering now would, however, save it from lasting destruction and give us a roof for divine service. We live among heathens, Mohammedans and Protestants, who are the prominent men of the locality and our condition without a Church in which to properly worship God, is a mockery to them. Will some one help me with stipends for my catechists, only \$15.00 a month, and give me some decorations for my church? I need Mass intentions and I shall be very grateful for Catholic magazines. May St. Anthony, to whom we have a great devotion here, help us."

FATHER COENEN, FIRST PASTOR AND FOUNDER OF NANGINA MISSION, EAST AFRICA, CONTINUES HIS HISTORY OF THE FOUNDATION

How the Hostile Chief was Circumvented and Deposed

After having investigated Nangina spot, situated on the slope of a mountain and having measured out roughly 5 acres, the amount granted in the beginning by the Government for the whole compound of buildings, of which naturally every mission-station is in need of, I was fully convinced, that it was the great chief, who hated anything Catholic, had himself selected this rocky spot for the building of Nangina Mission. In the whole 5 acres there is not more than one foot depth of soil. Sure this heathen chief, a devil worshipper and a Mohammedan combined was expecting us to abandon this place very soon, as an impossible spot to build on. No native had ever tried to build on it and he was hoping that those Catholic Missionaries would waste their energy and money on it before finding out that in his devilish cunning he had thoroughly deceived them. The chief, however, miscalculated God's power and wisdom and the resourcefulness of a white man helped by God. He did not know that rocks could be blown up and that solid rock would be a permanent foundation to build on with material like cement, of whose existence he was entirely ignorant. He did not know that God's Church was built on a rock and that no power would be able to destroy it, neither did he know that Nangina Mission could be built on a rock as well.

A beginning was quickly made for the first small permanent building, no foundations were necessary, because only 3 inches of soil concealed a rock formation on which we could start immediately to build up the first house of 2 rooms, each 17x20 feet big.

As I had no building material at all neither had I found as yet decent soil to make and burn bricks. I purchased cement blocks in Kisumu, which by lighter were sent to Sio Port and from there were freely carried on the heads of our Christians, men, boys, women, girls and children to the spot of our first building operations. The house went up nicely and quickly and it must have been a sad surprise to our unfriendly

chief to watch and see with his own eyes that it was possible after all for a white man to build there.

The People Rebel Against Tyranny

The whole population, most anxious to be instructed and baptized in our holy religion notwithstanding the various bad rumors this antagonistic chief was spreading against us, were delighted to see our successful progress. Our influence was increasing rapidly not only amongst the Christians and converts still under instruction but also amongst the still heathen population, who unanimously were in favor of our residence amongst them and who had been in opposition to their own chief's antagonism, though they feared and dreaded his power and cunning. I would like to compare this chief to the apparently peaceful animal, which is lying in front of our first solid dwelling house. Nice and kind in appearance but a kindness and friendliness of a real Judas. Thanks be to God, however, his influence was declining rapidly not only because the people detested his hostility towards us and our holy religion but also because they had enough of his robbery, rapacity, extortion, forced labor and all kinds of tyranny.

Becomes Mohammedan

To show his utter hatred against us he built up a big Mohammedan church in our vicinity and became a Mohammedan himself. Dis-



Fr. Coenen's First Solid House Containing Two Rooms, Finished in 1928

satisfaction and ill-feeling against him grew more and more apparent and various acts of violence became the order of the day, until the Government took notice of the rebellious condition in which the people were living. The old fox, however, was cunning enough and when the Government officials announced a certain date for an investigation to be made and to put his further service as chief to the votes of a general election of the people, he started with the tremendous amount of illegally acquired means of money and cattle to bribe his counsellors, sub-chiefs and headmen to forestall his defeat. Providentially, however, I was fully aware of these devilish acts and providentially too our Government officials were fair, level-minded gentlemen who loved justice for justice-sake and readily listened to the complaints which I brought forward and substantiated.

Hence it happened against all his expectations that



The Big Temporary Church Covered With Grass From the Mohammedan Ruins

none of his counsellors, sub-chiefs or headmen were asked to vote against or in favor of him but that the votes were taken from the ordinary people who unanimously clamored for his rejection and abdication and acclaimed as their chief one of his minor headmen, who was his enemy and our great friend of many years standing. This settled our little persecution in our diocese-like parish to our own and all our people's great joy.

The Mohammedan church was pulled down and readily did I receive permission from our new friendly chief to take away all the grass and all the grass with which the many houses of his numerous harem had been covered and thatched but which houses stood there now in the deserted and dishonored "kraal" of a once mighty and powerful ruler. As I was building a big temporary church of grass and mud, this huge amount of grass came in handy and served for at least one year as a cover of our Lord's abode, though it had served as a cover for one of His enemies, who persecuted Him. This page of Nangina's history is a glorious and a triumphant one and will be forever a sure sign and pledge of success over all wickedness. Last year this dethroned chief died in exile far away from the people he once ruled.

EDITOR'S NOTE: For some time now we have been soliciting the interest and generous co-operation of LAMP readers in this truly apostolic work of Father Coenen. We earnestly hope his zeal and sacrifices will result in substantial contributions to complete soon his much needed new Church.

CONTRIBUTIONS TO NANGINA MISSION

Previously Reported: \$6,659.95. A. J., N. Y., \$10; Helen Reding, Minn., \$1; M. A. K., N. J., \$5; L. D., Cal., \$5; Elizabeth McKiernan, N. Y., \$4; Clare C. Mark, Ore., \$5. Grand Total, \$6,689.95.

OUR JAPANESE MISSION IN VANCOUVER

Our own Sisters of the Atonement who are doing a wonderful work among the Japanese in Vancouver, B.C. want to extend their grateful thanks to the readers of The Lamp who contributed \$85.00 in response to their recent appeal for a Sanctuary Lamp. Of this amount \$25.00 was received from Mr. L., of Schenectady, N. Y.

MANY NATIONS HELPING TO EVANGELIZE CHINA

By REV. PHILIP WANG

"One of the most interesting things in the Church of modern day China is the wide variety of nationalities among the missionaries. In days gone by almost all were French or Italian, with a few from other countries, but now I am told that there are over thirty nations here. Of the total of 8,168 Priests, Brothers, and Sisters reported in the statistics of the Jesuits of Shanghai, 4,476 are Chinese, while the remainder represent peoples of almost every part of the globe except the red man and the Negro.

"The ecclesiastical divisions made by the Holy See in China now number over one hundred. Of these, 49 have been erected during the last ten years, and 30 of them are less than five years old. This indicates the rapidity with which we are going forward. With the increase in Chinese priests and the multiplying of nations here, henceforth non-Christian fellow citizens cannot tell us depreciatingly that we follow the 'religion of Europe'; they must recognize it as the 'religion of the Universe,' in short, as truly the Catholic Religion.

"However, in order to convert a country as large as China, can 3,602 priests seconded by some 4,000 brothers and sisters and a body of catechists be considered sufficient? No. Let us note that now each priest besides the care of 693 faithful has as his share to call to the service of Christ 130,000 non-Christians. Supposing, then, that suddenly all foreign missionaries were expelled from China (and this is not entirely impossible) and each Chinese priest would have to occupy himself with 1,734 Catholics. Even supposing the ordination of all candidates now in our Chinese seminaries we would still be far short of sufficient forces for ministry and conversion. We must, then, recruit vigorously for our clergy.

"Now, the school is the best source of our vocations. We must, therefore, employ all our energies to develop our Catholic schools, making instruction in them more complete in order that they may promote not only vocations, but fortify the Catholic spirit of all our young people against the inundation of materialism and immorality which may threaten us.

"According to this year's statistics, schools of higher education are 148, with 8,754 students, schools of secondary education 319 with 11,494 students, while primary schools are 2,873, with 56,181 pupils. Schools of prayer and catechism, then, are 9,102 with 170,397 pupils. In all there are 246,720 who attend our Catholic schools. We must not forget that one half of the 2,500,000 Catholics in China are children; hence there are a million who are not receiving a Catholic education. Thus one sees the importance of more attention to this subject if our vocations are to increase.

I feel convinced that if our schools can be developed without interference by the state, the propagation of the faith in China will march forward with giant strides."



Christmas Letter from Sister Hilda

Dear Members and Friends of the Holy Childhood Association:

In just about ten more days Christmas will be here! Just think of it! Really, I can hardly contain myself! Yes, the little Christ-Child is coming to me and to EACH one of you! Wait until you see!

Gloria in Excelsis Deo!

Hearts, little and big, all over the world are tingling with merriment and expectation at the thought of His birthday. God's beautiful white snow covers the earth like a soft, warm blanket which glistens and reflects His goodness and love. Bright red, green or white streamers and bells adorn the home and shops to remind us of the great day which is coming. Sleigh-bells just won't be still, but crave to ring out far and wide the glad tidings of joy. Little folks are busy preparing a huge surprise for mother and daddy and their beloved ones. Big folks are hustling to purchase the nicest gifts they can find for the friends who are so dear. And mother! What is mother doing? . . . How CAN we ask? Who has not witnessed a mother at this happy season, loving and more tender than ever it seems, seeing to it that her darlings' stockings are brand new (and not shrunk) so they will each hold all that the little heart could desire. See plenty of room for all the goodies, while she prepares the festival feast and tasty dainties all the while, — never worrying about how tired she is!

Ah yes, Christmas means all this, and MUCH more! Many years ago in a little manger-cradle at Bethlehem, lay a tiny, beautiful Babe, with arms outstretched in loving invitation to the hearts He Himself had created, while beside Him watched His pure, sweet Mother and His saintly Foster-Father, St. Joseph. The lovely Lady-Mother bent over her Little One, and her heart seemed unable to hold all the peace and joy which was

reflected to her soul from the God-Infant. Way up in the high, night sky outside the cave where the Babe lay, shone a glorious star. Guided by its light Three Kings were crossing the desert to lay their humble gifts at the Feet of the Christ-Child and to pledge their love and homage to Him. Oh, think how their hearts must have thrilled within them at the very thought! The journey was hard and they were tired, but still they travelled on, never doubting for a moment the happiness which awaited them. . . . At last they arrive at Bethlehem and the star leads them to the cave—and Him! . . . Oh, What a Reward! Nothing that earth or heaven could offer can equal the joy of kneeling at His little Baby feet, loving Him and BEING LOVED by Him! . . .

Dear Children (for, are we not all children at Christmas time?)—this same joy awaits us on Christmas Day. Go, each one of you, to the little Crib in the church nearest your home. There, kneel at the feet of the Babe in the manger that represents that Holy Child of long ago. Love Him, adore Him, promise Him that you will love Him more and more each day and will always do your best to help the little ones and the big folks who have not the same chance as you, the poor pagans, across the sea.

Oh, pour out your heart to Him and TRUST Him, and deep in your own dear heart will come the realization that when YOUR journey across the desert of life is ended that you will REALLY come (not to a cave, as the Wise Men did,) but to a bright and beautiful home, where the hands of that same Christ will be stretched forth to welcome you and fill your soul with His peace and happiness forever, and how it will add to your joy to see beside you the little heathen babies whom your pennies and sacrifices have brought to the Babe of Bethlehem. Help them this Christmas and give the best of all presents—souls, to the Baby Jesus.

Oh, dear friends, such is our wish for you. May you spend the merriest, happiest, HOLIEST Christmas of your life. May each stocking for our little ones be filled to overflowing and we shall pray that no one is forgotten—little or big. Above all, may the dear Infant Jesus give you the greatest and choicest of all Christmas gifts—HIMSELF!

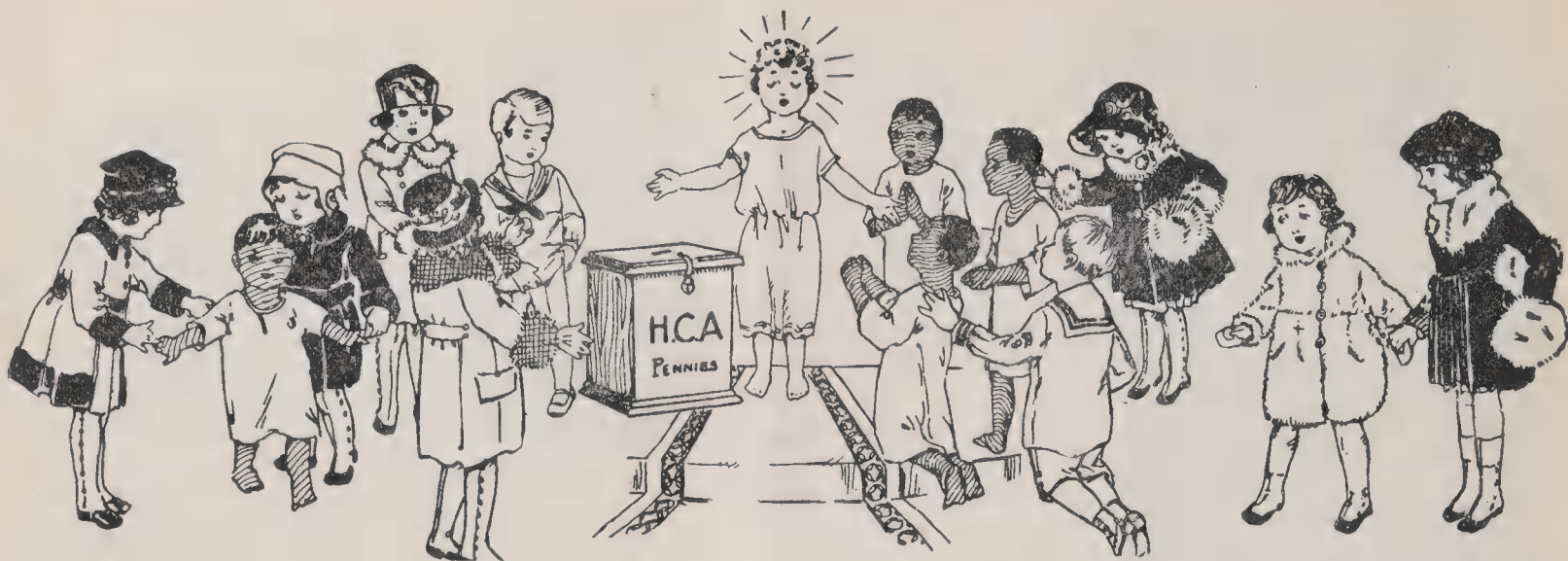
Lovingly in the Holy Child,

SISTER HILDA.

The Holy Childhood Association (of which the *Union-That-Nothing-Be-Lost* has a Branch) is a world-wide Society of Catholic children, whose object is the ransom, education and support of pagan children everywhere.

Dues for each member are twelve cents a year. Infants and children of all ages are eligible, both living and dead. Benefits of membership are many Masses, prayers and indulgences.

Send offerings and applications for membership to the *Union-That-Nothing-Be-Lost*, or to Sister Hilda, St. Francis' House, Graymoor, Garrison, N. Y.



CONTRIBUTIONS FOR THE PURCHASE OF CHINESE BABIES STEADILY INCREASES

Such was the title that headed the H. C. A. Report in THE LAMP one year ago and under it appeared the following editorial comment: *"It is interesting to note how the ransom of Chinese Babies by our LAMP Readers from year to year has steadily increased. The grand total reported in the December LAMP of 1927 was \$3,280.65; in 1928, \$4,688.11; in 1929, \$5,669.90; and in 1930, \$6,860.00, the increase being a little over \$1,000.00 each year. It is also to be noted that this year's total is more than double that of three years ago. We congratulate our LAMP Readers and express the hope that this progression or increase will be maintained next year."*

Alas, alas, the hope thus expressed a year ago has not been realized. The grand total reported below for the first ten months of 1931 amounts to \$4,232.76, being a decline from the previous year of nearly 40%. Undoubtedly the financial depression has had a great deal to do with this decline but there are indications that better and more prosperous days are coming soon and with them we trust that there will be a corresponding increase of contributions on the part of our LAMP Readers towards the rescue and redemption of pagan infants.

TREASURER'S REPORT FOR OCTOBER

Previously Reported: \$3,914.41: Hilda Buckley, N. Y., to buy Joseph Anthony, \$5; Lucille Clarke, Iowa, to buy Rose Marie, \$5; Mary C. Kreil, Wis., to buy Mary Frances, \$5; Margaret Morris, N. J., to buy Mary and Peter, \$10; Theresa Chine, Pa., to buy Mary Ann, \$5; L. Moylan, Ga., to buy Mary Anthony Teresa, \$5; Mrs. Clothide Griffin, Conn., to buy Francis Xavier and Mary Anne, \$10; Cynthia Reno, N. Y., to buy Antonia Rita, \$5; Anon., N. J., for support of baby boy, \$1; Mrs. Barbara Frank, Ill., to buy Barbara, \$5; Mrs. John C. McCormack, Mass., to buy Mary, \$5; Mrs. Margaret Gillespie, Pa., to buy James, \$5; Miss Lula Stark, Ky., to buy Mary Theresa, \$5; Hannah L. Mahan, N. Y., to buy Hannah, \$5; Mr. and Mrs. C. E. Sullivan, Cal., to buy Marie Theresa, \$5; Miss Anna Fergen, So. Dakota, to buy Anton and Mary, \$10; Mrs. C. Sears, N. J., to buy a baby, \$5; Miss Anna Hildebrandt, N. Y., to buy Anthony, \$5; Florence Smith, Ga., toward a baby,

\$1; Margaret Agnes Brice, Nfld., to buy Mary Agnes Agatha, \$5; Henrietta Dunne, Wis., to buy a baby, \$5; Margaret Fitzgerald, Ill., to buy Mary Margaret, \$5; Mrs. M. Burns, R. I., to buy Mary and Joseph, \$10; Josephine Baraguward, Mass., to buy William C., \$5; Mrs. H. Schorski, N. Y., to buy Bernard, \$5; Jane McCarney, Pa., to buy Mary Frances, \$5; Mrs. C. E. Arnold, Cal., to buy two babies, \$10; Mary T. McIntyre, N. Y., to buy Lawrence John and Helen Jacqueline, \$10; Beatrice McEvoy, Me., to buy Joseph, Francis, Edward, Anthony, Jude, Mary and Theresa, \$35; Clara Knaut, Ind., to buy Harry Eugene, \$5; Mr. and Mrs. J. J. Brausen, Sask., to buy Gilbert George, \$4.10; E. B., N. J., to buy Marie Theresa, \$5; Mary C. English, N. Y., to buy Loretta Madeline, \$5; Elizabeth Donovan, Pa., to buy Mary Theresa, \$5; Mrs. Ellen Walsh, N. J., to buy Harold Anthony, \$5; E. A. Duffy, Me., to buy Mary Anne Anthony, \$5; Amelia Reinbowiz, Ill., to support a baby, 25c; A. Reynolds, Can., to buy a baby, \$5; Mary Keefe, Ia., to buy William Edward, \$5; Margaret Carroll, Va., to buy Francis, \$5; Marguerite Kavanagh, Mass., to buy Joseph, \$5; E. S. Vincent, Mo., to buy a baby, \$5; Mrs. H. Gohres, La., for support of a baby, \$4; Mrs. F. Bevins, Mass., to buy Francis, \$5; C. C. Smith, Pa., to buy Julia, \$5; Mrs. Catherine Coxley, Pa., to support a baby, \$1; Margaret Morrison, W. Va., to buy Theresa, \$5; A Friend, Pa., to buy Mary Josephine, \$5; Katherine Cummings, N. S., to buy a baby, \$5; Miss A. Rollettere, Fla., to support a baby, \$1; Miss C. V. Murray, Pa., to buy Mary Magdalene, \$5; Anon., Mass., to buy a baby, \$5; Margaret Ryan, Nebr., to buy Theresa Margaret, \$5; Floyd C. Podesta, Tenn., to support a baby, \$1; Mary Sweedyk, Mich., to buy Jude, \$5; Josephine Hogan, N. Y., to buy Marie Theresa, \$5; Mrs. M. H. Iatije, Mass., to buy a baby, \$5. Received during October, 1931: \$318.35. Grand Total, \$4,232.76.

A letter acknowledging receipt of \$100.00 for the ransom of pagan babies was recently received from Sr. Xavier of the Sisters of Charity at Chusan Island, Ningpo, China. The good Sister desires to thank our generous LAMP readers and says that the names of babies for whom baptisms were requested would be given by the Sister when out visiting the sick in the islands and looking for little souls to send to Heaven.

Surely this work of saving little souls brings many blessings to all who assist in it.



OUR LADY'S NOVENA OF LAST RESORT

The first Novena to be conducted to Our Lady of the Atonement at Graymoor in 1932 will begin on Saturday, January 2nd. All Readers of *THE LAMP* are invited to unite with the Franciscan Sisters and the Friars of the Atonement in its observance.

All petitions to be prayed for, both in the Convent of the Sisters and at Our Lady's Altar in St. Francis Church on the Mount of the Atonement, should be addressed to the Sisters of the Atonement, Graymoor, Garrison, N. Y. Those who do not have the Rosary League Manual containing the Litany of Our Lady of the Atonement and other Novena prayers, can secure a copy for the asking. Every Rosarian should have a Medal of Our Lady of the Atonement attached to his or her Rosary. Small size in bronze, 10 cents; larger 15 cents.

THANKSGIVINGS FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF OUR LADY OF THE ATONEMENT

Mrs. R. F. B., Chicago, Ill.: "I wish to express my deep gratitude for your prayers to our dear Lady of the Atonement for a very special favor granted during the April Novena of Last Resort, which was that my husband secure an excellent position. This was a very wonderful favor, as the position was one which my husband had applied for months previous to the Novena, but due to business depression, had despaired of receiving. In fact, when we started the Novena in April to Our Lady of the Atonement, he was thoroughly discouraged, having met with so many disappointments in securing any work at all. On the fifth day of the Novena, my husband received a telephone message asking him to arrange to accept at once the position for which he had applied, at a better salary than that first mentioned. We feel we can never sufficiently express our gratitude for this favor and are happy indeed to send you the enclosed offering, and ask Our Lady of the Atonement to intercede for my husband's success in his position."

Mrs. R. H. S., Pueblo, Colo.: "I wish to extend thanks to Our Lady of the Atonement, St. Anthony and the Sacred Heart for favors received."

Mrs. A. H. A., Cresco, Iowa: "Enclosed you will please find my thank-offering to Our Lady of the Atonement which I promised if we received a Farm Loan, this desire was obtained."

M. E. C., Chicago, Ill.: "The enclosed is a thank-offering

to Our Lady of the Atonement for a debt partly paid."

M. E. M., W. Phila., Pa.: "Some time ago the Sisters made a Novena to our Lady of the Atonement for my intention and I feel confident that their prayers were answered."

Mrs. G. M. D., Memphis, Tenn.: "A few weeks ago I asked you to include my intention in the Novena of Last Resort. I am happy to advise you that my request was answered immediately. I shall always be grateful to Our Lady of the Atonement for her kind intercession."

"A Sister of St. Joseph gives very grateful and devoted thanks to Our Lady of the Atonement for a wonderful answer to her prayer."

S. A. G.: "Sometime ago I sent a petition to the Novena of Last Resort for my niece who was sent to a sanatorium for treatment for tuberculosis. She has improved so much since that I am sure she will be back home again very soon. Thanks to Our Lady of the Atonement."

M. O'R., Phila., Pa.: "A friend of mine told me of her daughter obtaining a position which she believes was due entirely to the prayers during the Novena to Our Lady of the Atonement and she advised me to write and ask you to pray for me. Encouraged by hearing this, I beseech the prayers of your Community."

ROSARY LEAGUE INTERCESSION

Special Intention for December

Material Assistance for the Unemployed

Other Intentions

Conversion to Christ and Holy Church of the One Thousand Million who are still pagan. Conversion of all Eastern Schismatics, Anglicans and other Protestants to Catholic Unity. Conversion of the Jews. For the Japan, China, Africa and Indian Missions. Supplication for Priests and Religious in their sphere of service.

Spiritual Favors: 9,677. Concerning vocation to the Priesthood or the Religious life or guidance therein, 55. Happy Marriage for 91. Return to God and the Sacraments, 165; Grace of Temperance for 480. Happy Death for 198. Conversion to Catholicism, 176. Repose of 574 souls.

Temporal Favors: 7,654. Restoration to health, 489. Return of lost articles, 41. Prayers are asked by 318.

Financial and Industrial: Success for 322. Suitable employment for 1,205. Good sales or rentals, 147. Financial Aid for 397. Special Intentions, 5,019. Thanksgivings are rendered by 488.

THE SPIRIT OF SANTO NINO

BEATRICE W. BOOTH

Merry Christmas! O, the joy of it! Not for us individually, but everywhere in the country the words "Merry Christmas, my dear, Merry Christmas," are being repeated rapidly, sincerely, lovingly, bearing their echoes to the remotest places. With it comes the spirit of Christmas symbolized by the beautiful Christmas tree which came to us from German soil—all glitter and candles, tinsel, and wonderful stuff unrelated to everyday life.

Maria Chantez had not heard this. If she had she might have smiled a little through the tears that persistently welled in her eyes. For Maria loved beauty. She was a beautiful woman. She was a holy woman in all she did. Her husband, drunkard and gambler, had left her. Her three children, dark-eyed and in physical features repeating somewhat the Latin beauty of their mother, were seated around the barren kitchen table eating their evening meal, or Sana as they called it. There wasn't much to eat, for Maria was very poor—steaming bowls of soup and a little rice.

Any other evening Carlos, the youngest, would have cried when Maria tucked and tied his napkin under his chin. But tonight pouting lips were the only sign of hurt to his manly pride. All three were on their very best behavior, for was not Santo Nino coming in the morning? The beautiful and generous Saint Child. Stockings with candies and peanuts, filled to overflowing!

Maria turned from serving the children and walked quickly to the back door. If only she could check the desire to cry. This entire year had been unbearable with her husband. It was over now and he was gone, but so was the money she had saved for the children's Christmas. He had taken it all.

Listlessly, hopelessly, she looked at the adobe huts, the cobble-stones and dirt that composed the narrow alley-like street leading from her back door.

A thin mysterious stranger stirred himself at her approach. He had been lying on the stones sleeping. She watched him until he was out of sight. Her eyes traveled back along the way he had gone, until she found herself gazing at the place he had been lying almost across her back door. She quickly pushed the rusty screen open and ran out with a glad little cry. Four pesos lay scattered on the stones and dirt! They must have dropped from the sleeping man's pocket! Maria gathered them quickly, almost greedily, muttering a short prayer of thankfulness to the good Dios above.

"Hurry with your food and scamper to bed for Santo Nino is coming early tomorrow my darlings," she cried as she rushed back into the kitchen, her eyes shining with happiness and the joy of Christmas full in her heart. . . . "and the lowly cattle kneel in their stalls, lift their voices in exultant reminiscence of the holy time when their ox and ass forbears with their warm breath, brought comfort to the Infant Savior in the manger, and bore witness to the glories of the Nativity Night."

WHAT BUSINESS IS IT OF MINE?

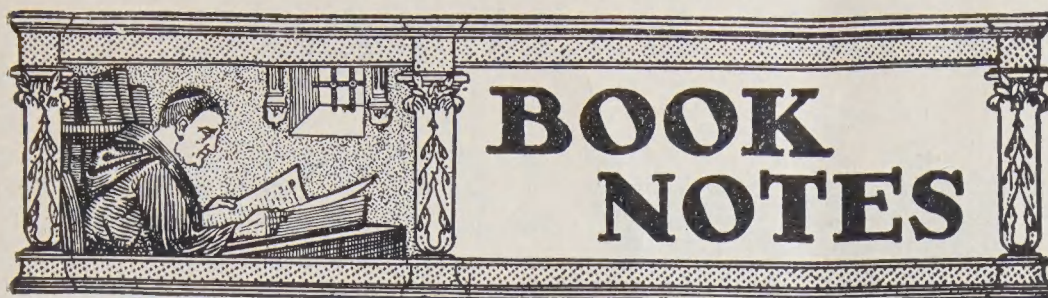
The parable of the Good Samaritan is very familiar to us all, because it is read so often and is alluded to so frequently in sermons and instructions. It is a great lesson to us in charity, because while everyone else passed by the poor man after he had been wounded and left by the roadside, it was the Good Samaritan, who, looking upon him as a brother of the same human nature as himself, lifted him up, took care of his wounds and provided hospitality and care for him.

We all admire the Good Samaritan and recognize how holy and praiseworthy was his charity, but have we ourselves the mental attitude of the Good Samaritan, or do we rather resemble the selfish and self-centered people who passed by the poor man who had fallen among robbers? This inquiry is particularly in order when we think of the vast need of medical work on the missions. The Good Samaritan was quite a stranger to the unhappy traveller who had fallen among thieves, only his common human nature and his pity for suffering and distress made him wish to help the wounded man. Evidently he did not know his name, he had no previous acquaintance with him, it was no more his business to help than it was that of any one of the persons who passed by and disregarded the sufferer by the wayside.

Now, in a similar way, the poor sufferers in the medical mission field are unknown to us. Of all the many millions who appeal for our pity and compassion and our medical help, we hardly know the name of a single one. The missionaries write in to us, and tell us of the numbers in their neighborhood who are in such very great need, who suffer so much, who have such pitiful diseases, are so destitute of help, and they plead again and again for aid. We have to take it all on faith. We are not even like the Good Samaritan, who saw by the wayside this unknown sufferer. We do not even see them, those afflicted ones in the mission lands. We know they are there but we do not know who they are. All the more merit of ours, if for the love of Christ we send out help to them, if we make it our business to relieve their sufferings and misfortunes. And do you think that Almighty God, Who has said that charity covers a multitude of sins, will not help and bless us in return if we are kind to these far-distant sufferers? Will not the Heart of Christ, so compassionate to the sorrowing, Who loves nothing better than to heal the sick and the afflicted, be tender and compassionate to us in return for all the help we give to these sufferers?

We have said a number of times that one very good way to help the work is to contribute ten dollars toward our Purchase and Maintenance Fund, and all who do this will have their names put under the altar of the Blessed Virgin in the headquarters of the Catholic Medical Mission Board. This is a very definite and practical way of helping, and we need many such helpers in order to meet the great debt which still remains to be paid on the Headquarters.

Send your contributions to the Rev. Edward F. Garesche, S.J., Catholic Medical Mission Board, 10 West 17th Street, New York.



A PRAYERBOOK FOR CATHOLICS, with Missal inserts. Lawrence N. Daleiden, 617-619 Fulton St., Chicago, Ill. Cloth, \$2.00 to \$3.00; leather, \$3.50 to \$4.50.

This is a new method which meets what appears to many unused to the Missal, a rather complicated situation by supplying a series of leaflets containing the Proper parts for the Mass for each Sunday and Holyday, which leaflets are taken from their packet and placed beside the open pages of the prayerbook at the Ordinary of the Mass.

The arrangement does teach the use of the Missal, and in so doing promotes well that greatly to be desired end—the spirit of the Liturgy among our lay folk.

THE LEAFLET MISSAL. Office of publication, 244 Dayton Avenue, St. Paul, Minn.

The Leaflet Missal, consisting of leaflets only, is similar in its use to the one above noted. It is a work of liturgical propaganda undertaken by two young priests of the Archdiocese of St. Paul, with the full approbation of the late Archbishop Dowling. The whole idea is patterned after similar attempts in Germany and France, presenting the text of the Sunday Masses in so simple a form that there may be no complaint of the complexity of the Missal and the consequent difficulty of finding places. The language is in the vernacular.

The publication consists of fifty-two leaflets for the fifty-two Sundays in the year; mailed to the subscriber four at a time each month, at one dollar a year. In lots of 100 or more to one address there is a 10 per cent discount. It is hoped that pastors who desire to have their people use the Missal and become acquainted with our wonderful Liturgy, will purchase the leaflets by the quantity for distribution, or exhort their people to make the offering of \$1.00 and have the same sent directly to themselves. The Mass for the Sunday is complete in the little paper leaf-

let of fifteen pages; it is a very good idea.

THE MASS. By Rev. S. Czerniejewski. Publishers, B. Herder Book Co., St. Louis, Mo. Price 35c.

This little book is designed for the higher classes of grade schools and the lower classes of high schools. It is an excellent little manual and explanation in a small compass of the ceremonies of the Mass for various occasions.

THE CHURCH AND WAR. By Rev. Fr. Franziskus Stratmann, O.P. P. J. Kenedy & Sons, New York City. Price, \$2.25.

This very thoughtful and timely book is from the pen of an able German scholar of the Dominican Order. Probably it is the first complete examination in late years of the problem of peace and war by a Catholic theologian. The Author carefully states the tradition of Catholic teaching on the subject, particularly that of St. Augustine and St. Thomas. Besides examining the subject in the light of divine revelation and patristic theology, he describes early attempts to cope with the matter.

CATHOLICISM: A RELIGION OF COMMON SENSE. By Rev. P. J. Gearon, O.C.C., D.D. Publishers, B. Herder Book Co., St. Louis, Mo. Price, \$1.35.

We are glad to see that this excellent book is in its second edition, the first having been exhausted in a few weeks after its appearance only about a year ago. The Author tells us in his Preface that his purpose is to deal briefly with the salient features of Christian Doctrine, not only for Catholics, but for those outside the Fold searching for the light.

VICTIMS OF LOVE. By a Member of the Association of Victims for Holy Church. B. Herder Book Co., St. Louis, Mo. Price, \$1.25.

This little book (there are only eighty-eight pages) contains very much

of inspiration to those souls desiring to make Atonement in union with the great Victim of Calvary. The Foreword explains the origin and necessity of the *Assoziazione delle Vittime* per la Santa Chiesa, so fervently blessed by Pope Leo XIII.

REPARATION. By Raoul Plus, S.J. Burns, Oates & Washbourne, London. Price, \$1.25.

This book, like the one above, accentuates the need of Atonement for sin. Certainly, today there is great need of offering satisfaction to God for others who are so unmindful of the obligations of their very creation and existence, not to mention their state as Christians. But reaching out still further, what an interminable need is opened up by the atheistic and Bolshevik propaganda of our day, and this book goes well with the one reviewed above entitled *Victims of Love*.

The Brothers of Mercy

Will gladly receive young men between the ages of 17 and 37, who are in good health, no matter what their station in life, and who wish to dedicate their strength and capabilities, to the services of the sick and poor.

The principal requirement is a true vocation, resting on supernatural motives, viz. to serve God in a religious Order.

Applicants please address the Novice Master.

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OUR REQUIEM MASS LIST

We commend to the prayers of our Readers the souls of the faithful departed and particularly the Deceased Subscribers and Near Relatives whose deaths have been reported to us during the last month. For them *collectively* a Set of Thirty Masses will be said by a Foreign Missionary Priest. The number Thirty has been chosen because the custom of saying this number of Masses for the repose of a single soul is very ancient, being commonly known by the name of Gregorian Masses. Since these have proved so efficacious for the individual, a set of Thirty Masses said on thirty consecutive days must also prove efficacious, although the number of souls prayed for be many, for the power of the Holy Ghost is unlimited:

Catherine Scanlin, Mrs. Mary Klutenkamper, Conrad Klutenkamper, Lewis L. Hess, John Doyle, Dr. Jeremiah E. Burke, Rev. T. J. Conlon, M.S., Rev. Edmond F. Sheehy, Rev. Edward M. Brady, Rev. Francis A. Kelley, Rev. A. Lewandowski, Mrs. Bridget Durkin, Miss Margaret McDonnell, Charles A. Comiskey, Rev. Charles A. Craig, William Dolan, A. J. Dunn, John H. O'Connor, Rev. H. Watelle, Mary Garvey, Mary Coffey, Mrs. Bockelman, Mrs. Elizabeth Haviland, Catherine R. Kelly, Hannah Driscoll Hampton, Mary L. Schwartz, Patrick Daly, Elizabeth Daly, Very Rev. Nicholas Vasey, O.S.A., Rt. Rev. James Bloomer, Margaret Thomas, R. J. Lally, Mrs. K. F. Lindsay, John Infanger, Charles Grauten, George Kelsey, James Ryan, James Grogan, Helen McCormick, Dr. M. C. Ryan, Louis McFadden, Mrs. Lottie Skupski, Mary Fox, Mrs. Delia Fleming, Thomas Tuite, John L. Carey, George H. Lohmeyer, Rev. Thomas Tubman, Rev. Timothy Kelleher, Rev. Henry Wirtz, Rev. Patrick Tallon, S.J., Rev. J. Byrnes, John Maloney, Mary Ann Kelly, William Collins, Natalie Gillmayer, Dr. Thomas F. McMahon, Mrs. James Birmingham, Mrs. Nellie Bergan, Patrick A. Joyce, Maurice F. Downey, Rev. Theodore C. Bellmann, James J. Murphy, Sr. M. Loyola Burke, Rev. Richard J. Healy, James Carlin, Joseph Keevers, Rev. Patrick McDonald, Andrew Paglinso, James Car-



roll, John Herlihy, Nellie Walsh, Sr. Mary Bertha Spies, Joseph Cuberwell, Kathleen Kane Donohue, Rev. John McDonald, Mrs. Mary Jane McDonald, Jeffrey Powers, Katherine Taugher, William A. Scannell, Peter T. Goodman, Rev. Michael Otis, C.S.P., Mr. A. Muller, Mrs. Thomas Malone, Mrs. Carmelia, F. Maranti, Paul Waterloo, Lavina Weaver, Louis K. Fackler, Mrs. Bridget Benighel, Thomas J. O'Hare, Mathilda Roy, Frank Turek, Mrs. Katherine Otto, James Grant, Mary E. Piel, Mary Crowe, M. Farrell, Mary Hagerty, Patrick Hagerty, Mrs. Helen McElroy, John Dooley, Rev. James Lynch, C.S.S.R., John Farrell, Mrs. Margaret Eiden, George A. Church, William Powell, John Barry, Catherine Baines, David Manning, Mrs. Mary Koch, Mary Meagher, Thomas Dwyer, Joseph Culverwell, H. C. Fitzpatrick, P. A. Keller, John J. Petty, Bridget Rooney, Denis Cusack, William Reilly, Elizabeth Kriese, Mrs. Bridget Durkin, Mrs. Mary Morrissey, Mrs. James Birmingham, Mrs. Loretta Daly McCracken, Florence A. O'Brien, Edward I. Carroll, Rev. Norbert Felden, S. Carpenter, Mrs. Mary O'Connor, Sr. Mary Stephen, Rev. William McGurk, Rev. J. H. Lyons, Joseph Koch, Rev. Charles Linskey, Sr. Mary Ignatia, Joe Stahl, Frank W. Healy, Mary Kenny, Wm. J. McGurk, Mrs. Irene La Point, Owen Keenan, Mrs. Catherine E. Thellusson, Walter Burke, Karl L. Becker, Hugh Biggins, Laurence Heilig, Mrs. Carmella F. Moranti, Rosina Quinn, Rt. Rev. Msgr. John P. Downey, Rt. Rev. Msgr. L. O. Triganne, Jane Reilly.

CONFIDENCE

When shadows fall athwart thy path,
'Tis God Who passes by!
Bow down in peace and praise and
pray,
And even while you sigh
Remember this—each sorrow is a
shadow sweet
That tells how near Christ's nailed
feet,
Are walking by thy side,
Then let thy soul confide!

"Ever when tempted, let me see
Beneath the olives' moon-pierced
shade
My God, alone, outstretched, and
bruised,
And bleeding on the earth He made.

"And make me feel it was my sin,
As though no other sin were there,
That was to Him, Who bore the world,
A load that He could scarcely bear."
—Father Faber.

CARDINAL NEWMAN'S PRAYER FOR THE HOLY SOULS

Jesu! by that shuddering dread which
fell on Thee;
Jesu! by that cold dismay which
sickened Thee;
Jesu! by the pang of heart which
thrilled Thee;
Jesu! by that mount of sins which
crippled Thee;
Jesu! by that sense of guilt which
stifled Thee;
Jesu! by that innocence which girdled
Thee;
Jesu! by that sanctity which reigned
in Thee;
Jesu! by that Godhead which was one
with Thee;
Jesu! spare those souls which are so
dear to Thee;
Who in prison, calm and patient, wait
for Thee;
Hasten, Lord, their hour, and bid them
come to Thee,
To that glorious home, where they
shall ever gaze on Thee.

The reason so many souls who apply themselves to prayer are not at once inflamed with God's love is that they neglect to carefully prepare themselves for it.

Our 1932 Catholic Calendar

IS NOW READY

Our Calendars for 1932 are the most artistic and most serviceable Catholic Calendar which has ever been published in America. Most calendars consist of a pretty picture mounted on a card, to which a small 12-page calendar pad is attached. The Catholic Art Calendar has fourteen pages, size 9 x 17 inches. Twelve of these pages are devoted to the months, on which are reproduced by a four-color process twelve different famous religious paintings, in size 7 x 4 inches.

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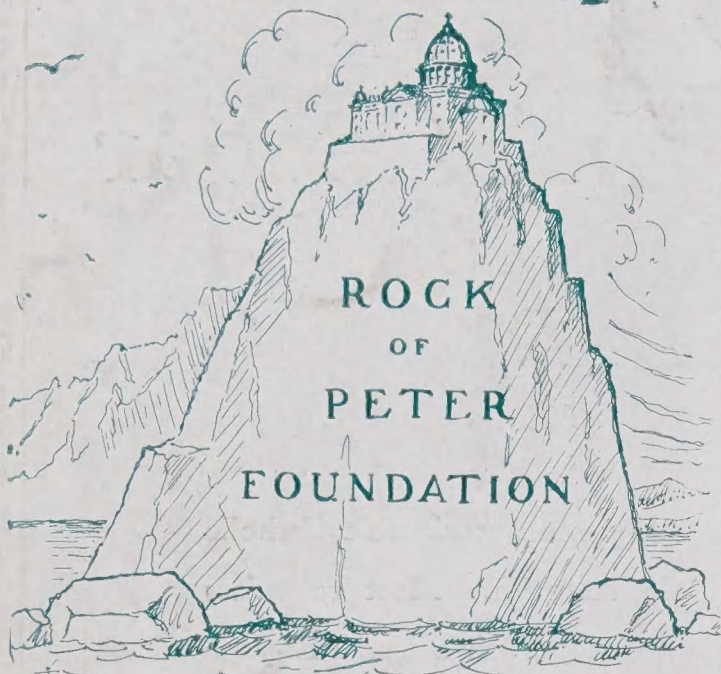
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